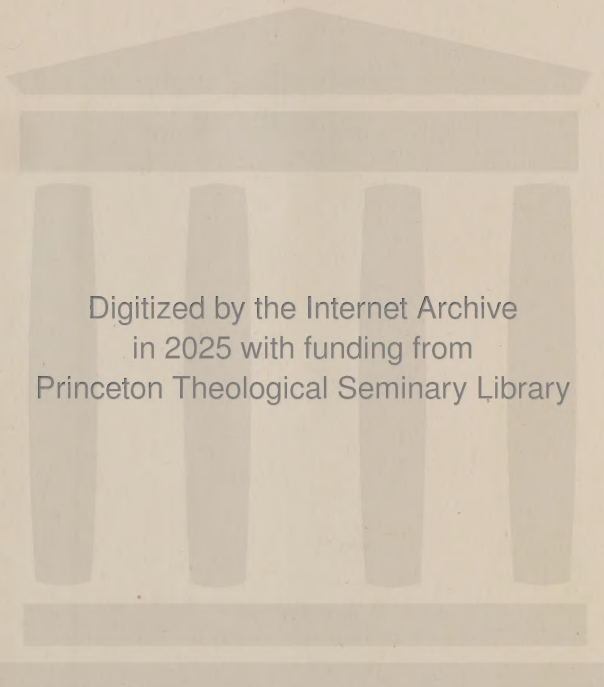


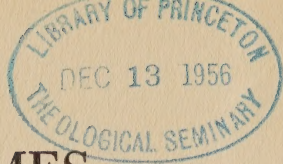


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Revival times in America



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REVIVAL TIMES
IN AMERICA



REVIVAL TIMES IN AMERICA

BY
FRED W. HOFFMAN



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REVIVAL TIMES IN AMERICA

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To My Wife

Nellie Warner Hoffman

whose patient and faithful labors as
Mistress of the Manse, have made
possible the writing of this book,
this work is affectionately dedicated.

FOREWORD

This book is the product of a deep concern over the moral and spiritual perils facing our beloved land, and a life long study of the history of revivals in America. It is sent forth with the prayer that God may use it to stir His people to renewed and believing prayer for a new nation-wide revival of spiritual life in America.

Grateful acknowledgement is made to the Sunday School Times Co. for permission to use a portion of Chapter One, which appeared a few years ago as an editorial in the Sunday School Times under the title: "Three Pre-Requisites to Revival."

CONTENTS

CHAPTER	PAGE
I. The Need of the Hour	1
II. America's Spiritual Background	20
III. Edwards, Whitefield and the Great Awakening	41
IV. The Revival of 1800	63
V. The Work of Charles G. Finney	84
VI. The Revival of 1857-58	106
VII. The Era of Dwight L. Moody	122
VIII. The Early Twentieth Century	138
IX. Mid-Century Awakening	155
X. The Pathway to Revival	181

CHAPTER ONE

THE NEED OF THE HOUR

REVIVAL—spiritual awakening and revival—is the need of the hour in America. Statesmen, educators, leaders in the realms of government and of religion are sending forth clarion cries to America to awake to her peril before it is too late. Black news headlines tell the story of growing threats to the national security.

Russia boasts of growing atomic power and military might. Atheistic Communism expands steadily across the world, engulfing once free nations. Edgar Hoover of the F.B.I. warns of the rapidly rising tide of crime in America. Number of chronic alcoholics in the nation nears the four million mark. Alarming increase in juvenile delinquency. In the nation's capital serious faced men gather about a long table to plan means of defense against all-out, destructive atomic warfare.

Yet in spite of these many warnings, the great majority of our people are still indifferent to the fact that we are living in crisis hours, and are blind to the real nature of the peril. Grave dangers threaten the continued existence of our nation, both from without, and from within our borders, but the greatest need of the hour is neither physical nor material, but spiritual. America needs God.

We have been abundantly blessed in material resources. We enjoy the highest standard of living the world has ever seen. We have a potential of industrial strength that is a marvel to other nations. We are satiated with a superabundance of material things. But with all of this there

is something lacking. Morally we are losing ground. America has become so satisfied with things that we have lost the consciousness of our need of God.

Revival—a heaven-sent revival—a powerful, nation-wide spiritual awakening, reaching into every city and village and humble home, and restoring that lost consciousness of spiritual realities, is the pre-eminent need of the hour in America. Such a wakening alone can bring the nation back to paths of righteousness, and spare us the perils which threaten on every side.

History bears powerful testimony to the fact that when a nation forsakes God and defies His laws, destruction and judgement are not long delayed, but history and Scripture also testify that when any nation will turn again to God in repentance, and walk in His ways, God is ready to deliver from every peril, and to bestow upon that nation abundantly both material and spiritual blessings.

America is passing through one of the most critical periods in its history. Communism, advancing steadily across the world, is infiltrating into many realms of American life, and through the control of friendly neighbor nations seeks to arouse and arm the world against America. Communism is godless and is ruthless in its hatred of Christian America. The threat of sudden destruction by atomic warfare hangs over every American city.

But the remedy for this critical situation is not to be found in political diplomacy and enlarged military defenses, nor in greater industrial expansion and increased material resources. America's greatest and all-sufficient resource is in God himself. Our greatest need as a nation is to find our way back to God.

One of the most hopeful signs of the present day is the evidence of an awakening on the part of many of our top governmental and religious leaders to the critical seriousness of the hour, and a fresh realization of our utter dependence upon God for a way out of our present dilemma.

An increasing number of congressmen are joining in prayer groups to seek divine help, and a group known as International Christian Leadership, Inc., announces a plan to form 200 new breakfast prayer groups to put one million Americans on their knees to pray for their nation and their liberties.

The Christian faith has ever occupied an influential place in American life. More than a century ago Tocqueville, the French statesman and writer declared: "There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America."

The truth which the French writer so stated has been evidenced through all the years of our history, and has been our greatest source of strength as a nation. It has influenced our national and international policies, as seen in our continued efforts for the deliverance of enslaved and oppressed peoples in every part of the earth. Even our wars have been waged, not for purposes of imperialistic conquest, but in the name of righteousness and liberty.

These high moral principles which have so largely controlled our national policies have been founded upon the Bible standards of right and wrong handed down from our Puritan forefathers. The Christian home, the family altar, and a sincere faith in the Bible and the God of the Bible have formed the secure foundation upon which America was built. Truly blessed is the nation whose God is the Lord.

But twentieth century America has forgotten some of these basic truths, and in facing these perilous days is woefully unprepared for days of testing. Grave dangers beset our path, but our gravest peril is not from enemy nations. Our greatest danger is within our own national life, in the progressive break-down and disintegration of our moral and spiritual life.

Selfishness and the lust for personal power too often con-

trol in business and politics. Racial prejudices and hatreds stir up bitter conflict. Subversive groups plot the overthrow of the government that they may seize power for themselves. Drunkenness and lust and vice, like a malignant growth, eat away at the moral fiber of the nation.

But deeper and more serious than all of this, indeed as the basic cause of every other peril, is the spiritual sickness of our nation. There is no longer a hunger for God. As a nation we have become indifferent to Him. God is no longer recognized as a personal, holy God upon whom we must depend.

True, there has been a steady growth in church membership. We still set aside a national Day of Thanksgiving, and then spend it in feasting and in sports to the neglect of the worship of God. We pride ourselves upon being known as a Christian nation, and zealously render lip service to God, but in heart and life we are far from Him.

In actual practice, in the tests of every day living, the nation has largely abandoned its faith in the reality and the power of God. Devout Christian homes are increasingly rare; the family altar, once the foundation stone of the nation's life, has been forsaken, and the mid-week prayer meeting, where it still exists, is sparsely attended, while the ever increasing night clubs are crowded to capacity, liquor flows more freely than ever before in our history, and the nation apparently is endeavoring to forget its peril in a gay round of pleasure.

When will America awake to her deepest need? In our neglect of God and our forsaking of His ways we have turned away from our greatest resource. The age-long struggle between Christianity and the powers of paganism will continue, but Christian America is ill prepared to hold her God-given place in the conflict.

Material resources, mighty armies and air force, superior productive power, and even the secrets of the atomic bomb

are not sufficient. Spiritual power, the power of God Himself, is essential. Such power is found only through prayer, at the foot of the cross, and in recent years America has not been living on praying ground. The nation must return to God in repentance before God can bless.

In the past quarter century a number of the nation's leaders have expressed their belief that America's greatest need in the present generation is an old-fashioned revival of personal religion. This belief has been increasing in recent years, and is one of the most hopeful signs of the present day. A great host of godly men and women throughout the land are praying for a nation-wide revival as America's only hope in these crisis hours.

The greatest obstacle to revival is within our own hearts, in the callous indifference to the moral and spiritual poverty of the present age. God alone can save us from the dangers impending, and God is waiting for Christian America to call upon Him in sincere repentance and confession and believing prayer. Revival must begin within the church. God cannot bless the nation until the church within the nation is awakened and revived. The destiny of the nation, then, lies within the hands of the church. May the church recognize and awake to its responsibility.

In order that we may more intelligently seek, and persistently pray for revival, we propose first to examine the great divine laws which govern the work of the Holy Spirit in revival, and then, in succeeding chapters to review the soul-stirring account of the revivals which have periodically swept over our nation.

These national religious awakenings have profoundly influenced our history, raising up prepared men in times of national crisis, strengthening the morale and stiffening the courage of the people for times of testing, raising the standards of national righteousness, and moulding the ideals of the nation's life. They have confirmed and established

the Christian home as the foundation of the nation, and have made it possible for America to attain to her position of leadership and power in world affairs.

A striking fact which is evident to every thoughtful student of our spiritual history is the periodic recurrence of these times of spiritual awakening shortly before many of our times of national crisis. Such revivals appeared shortly before the Revolutionary and the Civil Wars, and preceding a number of the periods of severe financial depression. The steady progress of America's rise to world power has been largely due to these revivals of religion, for they laid the foundation upon which the nation's life was built, in righteousness, morality and faith in God. In recent years there has been no nation-wide revival of religion. It is America's greatest need today.

America has been peculiarly owned and blessed of God. True, throughout our history there has ever been much of ungodliness and iniquity in social and political life. There are many dark blots upon the pages of our history, blots of which every true American is deeply ashamed. All too often greed and selfishness have dictated both the policies of government and the conduct of the people. Too often groups of underprivileged have been oppressed because of their racial background, or the color of their skin, or their position in the social scale. There are many national sins of which we have been guilty, but our God is a God of mercy.

Despite the nation's shortcomings, the hand of God has been upon us in blessing. And even in times of deepest spiritual declension there has ever been a faithful remnant of godly men and women who have called upon God in prayer.

We have been blessed of God in the Christian leadership raised up in times of need. We have been blessed in the Christian ideals instilled in our national life. We are richly blessed in the abundance of our material resources, and in

our standards of living, and in the measure of peace and liberty we have enjoyed. We have the open Bible, and enjoy freedom of worship without interference from the state. And not the least among the manifold blessings God has granted us are the times of spiritual awakening which have periodically swept over the land, overthrowing entrenched forces of evil, and bringing a flood of new life into the nation.

These recurrent times of revival are among the most striking phenomena in the story, not only of America, but of Christendom as well. Their characteristics are applicable to conditions in America today.

After an interval of slow paralysis of spiritual life, when worldliness and sin and indifference have gradually taken possession of the life of the church, there comes suddenly a time of awakening. Those who have been careless and unresponsive to spiritual realities are brought abruptly face to face with God, and see themselves as guilty before Him. In an overwhelming passion of repentance and confession, many come to seek wholeheartedly for God and salvation. New life and power flow into the church, new joy possesses restored and awakened souls, and the influence of the revival spreads in ever widening circles of blessing.

Throughout the history of revival movements in the Christian church we discover a certain progress, certain stages of development which are common to them all.

First: preceding each time of revival there comes a period of spiritual darkness. The light of faith has almost flickered out. The church is engulfed in a deadly pall of indifference to spiritual realities. While the forms of religious observance are still scrupulously maintained, there is no sincerity and no power. Religion has become but an empty shell, devoid of life. Unbelief is rampant and defiant. Worldliness permeates the church.

The next stage in the progress of revival is the awakening in many hearts of a deep sense of dissatisfaction. The

anesthetic of worldly pleasure no longer deadens the pain of an empty heart. Deeply burdened and sick of sin, men begin to turn again to God and to spiritual things. Beginning as a faint desire for peace of heart, the burden grows heavier and increases in power until it becomes a great tidal wave of longing and prayer that God will manifest Himself in grace.

Through all the long period of backsliding there has ever been a remnant of godly believers, holy in life, who have mourned over conditions within the church, and have continued unweariedly to pray for revival. For long their prayers have seemed to go unanswered, and the faith of some has wavered, but as the burden of unrest continues, a new tide of intercession gathers force. Believers begin to meet together for prayer, tirelessly pleading with God to revive His work. Soon there appears a fresh expectation of great and mighty things from God, and a faith which will not be denied.

And now appears the man whom God has chosen as the human leader and interpreter of the awakening. In every great revival there is some one key thought, some great truth of redemption, previously neglected, which is now re-emphasized, and around which the revival centers. The human leader is the preacher and interpreter of this key truth, the messenger of God to press home the distinctive truth of the awakening to the consciousness of men.

In the awakening of the Reformation, Martin Luther preached of justification by faith, the truth that man could obtain forgiveness and salvation by faith alone, apart from intervention by priest or other human intermediary. The new emphasis upon this truth awakened all Europe to fresh hope and life.

Turning to the revival movements of America, the first marked movement of extraordinary blessing was the Great Awakening of 1740. The key truth in this revival, proclaimed by Jonathan Edwards and George Whitefield, was

the necessity for regeneration, or a new birth. Under the Spirit-empowered preaching of Charles G. Finney in the second quarter of the nineteenth century the emphasis was upon the imperative need for personal repentance and faith, and an immediate assurance of salvation. The Revival of 1857-58 centered about the fact of prayer, and a God who alone could meet the pressing problems of men. And Dwight L. Moody, in the last quarter of the century preached searchingly of the love and grace of God.

Another characteristic of all revival movements is the remarkable speed with which they spread. When the Holy Spirit begins to work in awakening power, the revival sweeps swiftly across the land, often breaking out at the same time in widely separated areas. Such was the Awakening in England under the Wesleys at almost the same time that revival broke out in New England under Jonathan Edwards in 1738-40. This indicates that the work of revival is by the sovereign power of the Spirit of God, and that He works consistently with divine laws.

Often these movements are local and restricted in their influence, but at times they have spread with such amazing rapidity that whole nations have been swept suddenly by the power of God, in a great tidal wave of blessing. But even where the movement is local in area, the speed of its spread is characteristic, and is evidence of the long, silent preparation which has preceded the outpouring of spiritual power.

The great revivals of history are characterized, too, by the similarity of their effects. The first result of real revival is an awakening in the consciousness of the church and of the individual believer, of a deepened sense of sin. In the new light which the Spirit shines into the hearts of men, they recognize their guilt before a holy God, and are condemned. Not merely the sins of the flesh are revealed, such as selfishness, hypocrisy, impurity and pride, but that other sin which produces the deepest conviction and self-loathing,

the cardinal sin of unbelief, the rebellion against, or indifference to the divine love of God in Christ Jesus. The Lord Jesus, in speaking of the coming of the Holy Spirit, said: "when He is come, He will convict the world of sin, and of righteousness, and of judgement; of sin because they believe not on Me." When the Spirit begins His mighty work in human hearts in times of revival, those hearts are broken with the realization and conviction of their unbelief, and of the righteousness which they have failed to attain, and of the certainty of divine judgement.

This deep sense of sin leads to heart searching and repentance and confession. Men's one desire is to be freed from their sins, to be cleansed from all iniquity, and brought back into fellowship with God. This intense purpose to confess and forsake sins is the first outward evidence that revival has really come.

The second result which is characteristic of every period of revival is an abounding and abiding joy. In the account of the revival in the city of Samaria under the preaching of Philip, as recorded in the Book of Acts, we read that "there was great joy in that city." With confession of sin, and the realization of cleansing, the heart turns to God in a new and joyous faith. Christ is now recognized as the all-sufficient Saviour. The agony and darkness of guilt is past, and the soul is flooded with a deep and overflowing joy, a joy with which no earthly joy can compare, the joy of restored and unbroken fellowship with God.

This was peculiarly true of the Welsh Revival in 1905. Great crowds marched in procession through the towns, their voices lifted in songs of praise and hymns of thanksgiving.

In the London Revival under Billy Graham in the early summer of 1954, following the evening meetings at Haringay each night the busses and trams and trains rang with the songs of joy and praise of those who had newly found peace through Christ.

But revivals do not spring spontaneously from the fact of human need. They come only when certain conditions have been met, in accord with laws proceeding from the sovereign will and heart of God, and governing the spiritual nature of man. Perhaps this fact can best be illustrated by a consideration of the first great revival in Christian history, the awakening on the day of Pentecost.

There are three great essentials of revival to be seen in that first awakening at Pentecost, and they are pre-requisites in every time of revival. These three essentials are: PRAYER—POWER and PERSONALITY.

PRAYER is the first essential, the most important human factor in the work of revival. It has been said that prior to and during the Billy Graham campaign in London, that city was the most prayed for spot in all Christian history. Hundreds of thousands of Christians all over the world were praying for the London meetings, and God answered prayer in a remarkable way, as the power of God was shown in the salvation of many hundreds of souls.

Prayer prepares the way for revival, creating the atmosphere of intense desire and yieldedness of will in which the Holy Spirit can work. Prayer loosens the grip of the Evil One on enslaved wills and darkened minds and seared consciences. Prayer whets the appetite of the believer for greater spiritual blessings. Prayer brings about a unity of mind and heart and purpose among Christians, until petty jealousies and selfish desires are forgotten, and the one consuming desire in the church is that God may be glorified in the salvation of souls. In every great spiritual awakening in the history of the church, importunate, believing prayer has paved the way for revival, and has drawn down the power of God to human need.

After the ascension of the Lord Jesus to His Father's throne, the one hundred and twenty disciples returned to the upper room in Jerusalem and there waited upon God

for the fulfillment of His promise of a new anointing with power. Day after day they prayed, until every selfish ambition and desire had faded from their hearts, and their wills were fused in one intense, longing plea that God would reveal Himself in power. And then, when the day of Pentecost was fully come, the answer was received, and they went forth under the anointing of the Holy Spirit to proclaim the wonderful grace of God in Christ Jesus.

Again, when persecution began to strike at the church, we read that "when they had prayed, the place was shaken where they were assembled, and they were all filled with the Holy Spirit, and they spake the Word of God with boldness—and with great power gave the disciples witness of the resurrection of the Lord Jesus, and great grace was upon them all." (Acts 4:31,33)

Dwight L. Moody, in one of his last sermons, speaking on the need for revival, said: "I believe that Pentecost was but a specimen day. I think that the church has made a woeful mistake in believing that Pentecost was a miracle not to be repeated. I believe that now if we looked upon Pentecost as a specimen day, and began to pray, we would have the Pentecostal fire here again today." And truly whenever the church of later days has prayed as they did at Pentecost, the reviving fire of God has come.

In August of 1727 the Holy Spirit came mightily upon a group of earnest believers at Herrnhut, Germany, and there began the Moravian Revival which continued for more than two hundred years, sending a continuous stream of missionaries and evangelists into every corner of the heathen world.

This remarkable awakening was preceded by the most extraordinary praying. Count Zinzendorf, the spiritual leader of the little group of believers at Herrnhut, greatly burdened for the spiritual welfare of a class of school girls, began to beseech the Lord, with tears, for their salvation. Soon there gathered about him a number of brethren "whose

hearts God had touched," and as these Spirit-filled men and women continued in daily supplication for some months, suddenly the Spirit of God came down in power, and a revival broke out which continued without interruption for many years.

After the Chicago fire in 1872, Dwight L. Moody went over to England for a little rest, and while there was persuaded to preach one Sunday in a certain church in London. As he spoke in the morning there seemed nothing unusual about the service, and no special interest among the people. But at the evening service, as he preached the fire of God suddenly fell upon the whole congregation of about five hundred persons, and in tears and confession they came trooping to the foot of the cross. A revival commenced in that church, and spread to neighboring areas, during which hundreds of souls were led to the Lord Jesus.

Mr. Moody, knowing there must be some reason for the sudden awakening, quietly sought out the human causes. He discovered that in that congregation was a woman with an invalid sister, who had been confined to her room for years. During the years of invalidism this woman had been praying for revival in her church, and that Mr. Moody might be sent to them. That morning when her sister, returning from church, reported the presence of Mr. Moody, the invalid saint asked to be left alone, undisturbed, and for the rest of the day and evening she cried out to God in prayer. While Mr. Moody preached that night, this woman was at home praying, and the Lord heard, and sent revival.

The nation-wide revival in America in 1857-58 was largely a revival of prayer. It began with one man, Mr. J. C. Lanphier, a lay missionary in New York City, with a burden for souls. Praying for revival, he was enabled to arouse others to a like spirit of intercession, and revival swept the land in response to their prayers.

In India in the early twentieth century there arose a great

spiritual movement which resulted in the establishment of the Sialkot Convention, an annual gathering similar to the Keswick convention in England. It brought rich spiritual blessing to the church in India from the time of its inception. This movement had its birth in the prayer life of a humble missionary named John Hyde, more affectionately known as "Praying Hyde." He, with a few kindred souls, covenanted together to spend hours daily upon their knees before God until blessing came to the church in India.

Such has been the story in every spiritual awakening in the long history of the church. Every time of revival, whether in local church and community, or in more widespread areas, has been preceded by mighty praying. The revival in Wales in 1905, in Korea in 1907, and in China in 1925, all came after months, and in some cases even years of persistent praying by a few consecrated souls who held onto God until the answer came.

POWER belongeth unto God. The second essential for revival is the power of the Spirit of God. The promise of the risen Lord to His disciples was: "ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto Me." After ten days of waiting and prayer in the upper room, "suddenly there came a sound from heaven as of a rushing mighty wind—and there appeared unto them cloven tongues as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."

Out from the place of prayer the believers went into the streets of the city, no longer men who feared to speak the name of Jesus, but in boldness and joy, to tell by the power of God the wonderful story of redemption through their crucified and risen Lord. And as they spake, many were convicted of sin, and turned in repentance and faith to Jesus Christ.

There can be no substitute for the power of God in the

work of revival. The tendency in the modern church has been to depend more upon organization and the machinery of great campaigns than upon divine power. These man-made movements may attract large gatherings, and eloquent preaching may induce many to sign cards, and to make profession of faith, and thereby much good may be accomplished, but there will be no true revival until the Holy Spirit sweeps with His irresistible power over the hearts of men, revealing to their inmost being the deep sinfulness of sin, and illumining hearts to see and know Christ as the sufficient and only Saviour.

It is related that in the great London revival in the early summer of 1954, as the crowds came streaming to the front to testify their acceptance of Christ and the dedication of their lives to Him, the evangelist, Billy Graham said repeatedly: "this is God at work." Night after night, after giving a quiet, clear invitation to come, Mr. Graham stood back, an amazed spectator, watching the Spirit of God work with His mighty power, in the hearts of men.

Revival must begin within the church, among those who profess to be the children of God. Within the church there must be a house-cleaning before God can work in power through His children to reach the unsaved multitudes. Revival comes when the Holy Spirit convinces believers of the sins and compromises and selfishness in their lives, and reveals to them their complete dependence upon the power of God for any fruitful service. But when the Spirit of God does come upon the church in His heart-searching power, sins are revealed and confessed and swept away. Worldliness and selfish ways are forsaken; wrongs between Christian brethren are confessed and made right, and revival has begun. And then, through a revived church, God is able to reach the multitudes who are still unsaved.

In the revival of the church in Korea, in the early days of the century, the leaders had prayed for months for an awakening, with no apparent results, until one night a

Korean elder arose in agony of heart and confessed to terrible sins in his life which were holding back the blessing of God. With this confession the barriers were removed, and the Spirit of God came with mighty power, convicting many of their sins, and leading to whole-hearted confession, repentance and restitution. This manifestation of the reality and power of God so convinced the heathen that thousands were saved, and the whole land felt the breath of revival.

This has been the sequence in every revival in the history of the church. First, believing prayer on the part of a few burdened souls; then the outpouring of the power of God upon the church, cleansing and reviving the hearts of believers; and finally, through a cleansed church, God manifesting His grace and power to a world of lost men, and bringing many into the joys of full redemption.

But there was a third essential in the work of God on the day of Pentecost: Peter—the human PERSONALITY whom the Spirit used as a messenger to tell forth the story of salvation. God requires a human life, yielded to the infilling and control of the Holy Spirit, through whom He may work.

Peter was a frail earthen vessel, unlearned, impulsive, fearful and unstable, but when the Spirit of God touched his life, what a transformation. No longer fearful and impulsive, but bold, courageous, exercising divine wisdom, and speaking with such power that the hearts of men were broken up with their conviction of sin, and three thousand souls were converted through one Spirit-empowered sermon.

The church is ever looking for better methods, more efficient machinery of organization, larger movements. All that God needs is more fully yielded men. Through the lips of the prophet He says: "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward

Him." In every time of spiritual awakening, the work of revival is stayed until God can secure full control of the men He would use as leaders.

The Moravian Revival which began in 1727 at Herrnhut had its source on the human side in the consecrated ministry of Count Zinzendorf, a young Austrian nobleman. Surrounded from birth with wealth, culture and all that the world could offer, he refused to be enticed by the world's bright baubles, but sought only to know and obey the will of God. His talented young life was early laid upon the altar to be used to the glory of God, and through that yielded life the Lord brought newness of life to thousands of spiritually hungry souls.

The awakening in England in the eighteenth century found its human leadership largely in the personal consecration of John Wesley and George Whitefield. In Wales in 1904 the prominent leader in the work of revival was Evan Roberts, whose young life had been fully yielded to God, but the earliest beginnings of that Welsh Revival may be traced back to a young Welsh minister who had spent some years in America, and then had returned to Wales under the influence of a powerful work of grace in his own soul.

There have been numerous far-reaching movements of the Spirit, quickening the life of His church and turning many to righteousness, but the source of these movements may always be traced to a heart-searching work of God in the lives of a few chosen vessels, humble souls who are burdened for God, and who place their lives upon the altar for God to use.

The effectiveness of Billy Graham's evangelistic ministry began when in an hour of decision, he said to God—Lord, here is my life—take and use it as you will.

The words of D. L. Moody are still true: "God is still looking for the man to whom He can entrust more power than He is now entrusting to any living man." Not a

man of brilliant intellect, or of eloquent lips, seeking glory for himself, but a man so yielded to God that divine power may flow unhindered through him to the awakening and reviving of His church. May there be many who will say: "Lord, I want to be that man."

The revival which the church and the nation so sorely need awaits the sincere, whole-hearted renunciation of sin and self by the men and women whom God would use as the channels of His power. The sins of unbelief and prayerlessness, of selfish purpose and worldly desire, the sins of thought and word and deed which are so hindering the flow of God's power must be confessed and forsaken. God does not require gold or silver vessels, but He does require clean ones.

Throughout the spiritual history of America, in every time of national awakening we find these three essentials to the sovereign work of God. In every period of spiritual darkness and declension there have been earnest men and women who gave themselves to unwavering prayer for the reviving of His church. Whenever awakening has come it has been by means of the manifest presence and power of the Holy Spirit. And in every period of revival there have been yielded men whom God could use as His messengers, the human channels through whom He worked.

America's need today is critical. Moral conditions are appalling. Spiritual apostasy and apathy are far advanced in the life of the church. On the horizon the dark clouds of atheistic communism are looming ever darker. The threat of sudden destruction through atomic warfare hangs over the land. And this time there has been no nation-wide spiritual awakening to prepare the nation for times of stress and testing. But it is not yet too late to call upon God. His ear is ever open to the cry of repentance. In the days of the Civil War a revival broke out among the troops even in the midst of the struggle.

God's message today is that word which He spoke to Israel through Isaiah the prophet, in the days when the Assyrian captivity threatened: "Behold, the Lord's hand is not shortened that it cannot save, nor His ear heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

The greatest need of America today is for earnest, consecrated men and women who will give themselves to persistent, believing prayer until God sends revival, bringing the nation back to God in sincere repentance. Then, and only then, can God lead the nation out of the darkness of these present days into the light of His blessing and grace.

Revival will surely come if the church in America will meet these essential conditions of revival: faithful, believing prayer; dependence upon the power of God: and lives yielded to God to do His will, whatever the cost. May it be the prayer of every child of God in America in this hour of need: "O Lord, revive Thy church today, and begin Thy gracious work in me."

CHAPTER TWO

AMERICA'S SPIRITUAL BACKGROUND

A band of somberly clad men and women knelt in the snows of the New England coast on a bleak December day in 1620, to offer thanks to their God for a safe journey. Anchored off shore in the curling mists lay the tiny "Mayflower" which had brought them from England, refugees from the religious tyrannies of their native land. This band of pilgrims were the fore-runners of a great host of religious emigrants, many of them fleeing from religious persecution in the scattered lands of Europe, who within the next century were to people these new shores. They were a noble band whose impelling motive was freedom to worship God.

Thus began the colonization of Christian America. Its spiritual roots are embedded deep in the greatest revival in Christian history, the Protestant Reformation. This world shaking movement, beginning just twenty-five years after the discovery of the American continent, has all the characteristics of a true revival.

For two centuries prior to the appearance of Martin Luther, men had been burdened and dissatisfied with conditions within the church. This unrest was voiced by such men as John Huss in Bohemia, John Wyclif in England and Savonarola in Italy. Thousands of spiritually hungry souls reacted eagerly to the doctrines preached by these reformers. Many were praying for a spiritual awakening.

When the hour struck, and Luther gave expression to the truth of justification by faith alone he found a re-

sponsive chord in the hearts of men everywhere, and revival spread swiftly. Once begun, the movement increased in ever widening circles of blessing, not only stirring the nations of Europe, but reaching out to the new lands so recently discovered beyond the sea, and moulding the destiny of a nation yet to be.

The Reformation radically changed the map of Europe, breaking down old barriers, overturning thrones and kingdoms, and arousing persecutions and wars from which emerged new nations and changed forms of government. It weakened the ties of home and national life which for centuries had bound men to the old lands of Europe. It thrust thousands of men and women from the homes of their forefathers to seek new life in a new land.

One of the most powerful results of the Reformation, so far as its effects upon America are concerned, was the creation of a spiritual motive for emigration. Religious wars and religious factions were aroused, bringing bitter persecution to all who differed from the established order. The Puritans found religious liberty on the bleak shores of New England. The Puritans, in turn, when they came to power in England, persecuted the Anglicans and Catholics, who fled to Maryland, Virginia and the Carolinas. Thousands of Quakers found toleration under Penn's "holy experiment" in Pennsylvania. Throngs of German Pietists and other German sects later gained safety in the same colony. Many hundreds of Huguenots, the finest of the intellectual and industrial life of France, remembering the horrors of St. Bartholomew's Day, fled to safety in New York and Virginia, following the revocation of the Edict of Nantes. A large portion of the Scotch-Irish population in the north of Ireland, forsaking their native land to escape economic hardships and religious persecution, found a haven in the mountains of western Pennsylvania.

In these religious refugees America found a rich spirit-

ual heritage. These were the men and women who were to mould the nation. Hardy pioneers they were, men of deep spiritual convictions, who counted liberty of conscience and of worship as dearer than life itself. They dared to sacrifice and to suffer, and to die if need be, that they might gain for themselves and for their children the right to worship God in their own way, unafraid.

It is true that the desire for religious liberty was only one among many incentives to emigration, but it was the most impelling and the most enduring. Some of the colonists came because they had become involved in crime, and sought a fresh start in a new land; some because they were burdened with debt, and desired to better their fortunes. Others went forth through love of adventure or sheer restlessness of spirit. Yet among these varied motives, an awakened faith held a unique place. Many for whom the strongest motive was material gain, yet were led in part by religious faith. The times were times of deep religious convictions, when even fortune hunters and adventurers thought seriously on spiritual themes.

The far-reaching changes in domestic, political and religious life which in these stirring times unsettled men, breaking the ties which had bound them to the old lands, and thrusting them out to a new life amidst unknown surroundings, were the results mainly of the spiritual awakening which followed in the wake of the Reformation.

Following Luther's declaration of faith in 1517, the Reformation moved swiftly over Germany and the surrounding nations. All of Europe was soon involved in determined rebellion against the spiritual and political authority of the Roman Church. Almost the whole continent was swept by religious wars, with the most cruel persecutions. For more than a century the new Protestant movement fought for its life. By the year 1568 the Reformation had begun to crystallize into permanent form. The truths of Protestantism had been developed and pro-

claimed. The Counter-Reformation within the Roman Church had been established.

The chief centers in the struggle for mastery which followed were Germany and the Netherlands. As students of the spiritual development of America we are especially interested in the outcome of the conflict in the Netherlands, for it vitally influenced the character of the men and women who later were to colonize New England and New Netherlands.

The Netherlands, a group of seventeen loosely united provinces, had come under the domination of Charles V of Germany. The northern provinces were Dutch in race and speech, the southern were Flemish and Walloon. Through maritime trade and the influx of gold from Mexico and Peru they had become exceedingly wealthy and prosperous. The emperor cherished these provinces more than any other part of his empire, for he himself was of Flemish birth, but when the new Protestant movement began to make its influence felt, he adopted stern measures of repression.

For more than thirty years Charles fought the movement, and thousands were martyred for their faith, but persecution served only to confirm and strengthen to doctrines of the new faith. Calvin's influence began to be felt through the presence of Reformed preachers from France and Geneva, and the desire for religious liberty was diffused throughout the land.

In 1555 Charles relinquished the government of the provinces to his son, Philip II of Spain, who determined to use stronger measures to stamp out the heresy. The cruelty of his reign soon fanned the flames of active rebellion. A leader of the revolt arose in the person of William of Orange, one of the wealthy nobles of the Netherlands. He was a true spiritual leader. Recruiting an army he led the revolt against the oppression of Philip.

Philip's armies succeeded in stamping Protestantism

from the southern provinces which formed the beginning of modern Roman Catholic Belgium, but the northern provinces refused to yield, and continued the struggle. Many refugees fled to Germany and to England. It is said that at one time there were as many as sixty thousand Dutch and Walloon refugees in England, where they greatly encouraged the growing Protestant movement. Charles H. Spurgeon, the great spiritual leader of the London of a later day was a direct descendant of these early Dutch refugees.

The struggle in Holland continued for another ten years, resulting finally in the defeat of the Spanish oppressors. The Dutch Republic emerged as a vigorous and independent Protestant nation which was destined to exert a powerful influence over the spiritual life of America.

Among the most significant results of the successful conclusion of the conflict in the Netherlands was the establishment of a national church, with a confession of faith and a form of government modeled after the teachings of John Calvin. Religious toleration was granted, a privilege which was enjoyed at that time by no other nation in Europe.

From this land, which by the beginning of the seventeenth century had become one of the strongest centers of Calvinism in Europe there went out later shiploads of devout, God-fearing, liberty loving colonists to establish settlements in the new world. And to the toleration and religious liberty of the Netherlands there came, in 1608, a little band of religious refugees from England, the nucleus of the later Plymouth colony of New England.

England had early been leavened by the spirit of restlessness in religious thought which had prepared the way for the Reformation. As early as the latter half of the fourteenth century John Wyclif had voiced the general dissatisfaction with the doctrines and practices of the Roman church which culminated in the Reformation.

Shortly after Luther's proclamation of his beliefs, John Calvin arose to a position of influence in the movement. The doctrines which he taught found receptive hearts in England. Fifteenth century England was a religious melting pot into which poured refugees from the bitter persecutions in Flanders, Holland and France, and from which emerged the Puritan revival. The spiritual fervor of these refugees kindled afresh the fires of religious revolt in England. Britain came through the period without the terrors of civil war such as were suffered by most of the rest of Europe; but in no country of the continent was there greater turmoil before religious stability was secured.

Henry VIII, influenced largely by personal ambitions, took advantage of the spirit of nationalism then prevalent in England, and broke away from the control of the Roman church, forming a national church with himself as the supreme leader. So long as Henry lived, the English church, while Protestant in name, remained Catholic in its theology and its forms of worship. When his son, Edward VI, succeeded to the throne, Protestant forms were substituted in the Prayer Books, and ere long the church had become definitely Protestant. Following Edward's brief reign, Mary Tudor succeeded to the throne. During her five years in power, Catholic worship was restored, and the Protestants were relentlessly persecuted or fled from the country. In 1558 Queen Elizabeth followed Mary to the throne. For the forty-five years of her long and prosperous reign Protestantism was again recognized as the legal religion, and all who refused to conform to the theology and forms of the established church were liable to excommunication or imprisonment.

Liberty loving Englishmen, however, began to chafe under the restrictions imposed by the state church. In the last half of the sixteenth century there arose the awakening known to history as the Puritan movement. Its leaders sought to purify the established church of all Catholic

practices, and to change the form of government of the church to secure greater liberty of worship. Most of the Puritan leaders had no desire to break away from or to destroy the English church, but merely to reform its worship.

There were however a few men who repudiated the idea of a national church. They urged a return to New Testament simplicity, with each congregation independent of outside supervision. These groups came to be known as "Separatists," since they advocated complete separation from the state church.

The Separatist leaders were among the most devout men in England, humbly and faithfully living the faith they professed. They were early proponents of the principle of separation of church and state which was to become one of the chief sources of strength of the American church. Puritanism contained the spirit of true revival, for it was an attempt to purify the religion of England, and to cleanse the church of the superstitions and corruptions which were stifling its spiritual life. These efforts, as always, met with stern opposition from the ruling party, and many of the Separatists fled into exile.

The stronghold of the Separatists was in the east-central section of England, around the Lincolnshire coast. In this district, in the early years of the seventeenth century, a small Separatist congregation had been established in the village of Scrooby, under the leadership of William Brewster, Richard Clifton and John Robinson. When James I came to the throne of England, the non-conformists had hoped for more lenient treatment, but the king early disappointed these hopes, for he said of the Puritans and Separatists: "I will make them conform or I will harry them from the kingdom." Along with others of like convictions, the little gathering of believers at Scrooby suffered persecution under this policy. They met only in secret, shunned by their neighbors, and in con-

stant fear of imprisonment. In 1607 the leaders of the Scrooby congregation determined to flee the country and seek refuge in Protestant Holland, the only place in all of Europe where religious tolerance could be found. By now, however, not only was the worship of the Separatists illegal, but they were forbidden to leave the country. The story of their escape from England is a dramatic one, and forms one of the most thrilling chapters in the spiritual history of America.

For more than a year before reaching their decision to flee, the little outlawed congregation at Scrooby had met secretly each week in the manor home of William Brewster. Brewster had held the government position of postmaster for nearly twenty years. The soldiers of the king, searching for the meeting place of the despised sect, never had suspected that their leader was an officer of the realm, and that his home sheltered the outlawed worshippers. When the fact was discovered, Brewster at once resigned his government position, and knew that he must flee. But he did not go alone. Plans were immediately made for the removal of the whole congregation to Holland. A committee, of which William Brewster was probably the head, was appointed to secure passage for the refugees across the North Sea. It was a dangerous and difficult undertaking. A shipmaster must be found who could be bribed to take them by stealth from the country. Detection meant arrest and imprisonment. After much prayer and diligent search, a ship was secured, and plans were made for leaving England.

On the appointed day in the summer of 1607 the refugees gathered secretly in the city of Boston, England, to go aboard the ship which Brewster had chartered. They had paid exorbitant rates for their passage. They had with them all of the worldly possessions they could manage to carry. At last, after days of delay, the ship arrived, and under cover of darkness the faithful little company

was ferried out and taken aboard. Their hearts were filled with rejoicing that they had escaped the cruel persecutions of their native land. But as they waited expectantly for the departure, the anchors were not lifted, and with one excuse after another the captain delayed sailing until dawn was near. And with the dawn came ships loaded with officers who surrounded the little vessel. The band of Pilgrims knew that they had been betrayed. The unscrupulous captain had taken their passage money, then had bargained with the officers and betrayed them. The helpless refugees were placed under arrest, their goods and money seized, and men, women and children were thrown into cells in Boston jail. After a month of imprisonment, most of them were released, stripped of their possessions, to return to Scrooby, there to endure the scoffing and ridicule of their former neighbors.

But the Christians of Scrooby were no weaklings. Rejoicing that they were counted worthy to suffer for their faith, within six weeks they again raised passage money and chartered another vessel, this time from a Dutch shipmaster. Secretly gathering at a secluded spot on the shore at the mouth of the River Humber, they awaited the arrival of this second ship with high hopes of a successful escape. The women and children came down the river by boat, while the men tramped overland. In the early morning the Dutch ship arrived at the appointed place at low tide, and the first refugees were ferried out and came aboard. As the ship's boat went back for another load, it was discovered that the small boat containing the women and children had gone aground on a mudbank. Working frantically to pull it free, the men heard a shout, and looked up to see a company of armed men dashing down the hill toward them. In panic, the Dutch captain refused to help, and hoisting anchor, sailed away with those already on board, leaving the weeping women and children

and a few of the men to be seized and taken to the nearest prison.

Those who escaped, in deep distress at the fate of their friends and loved ones, had still greater perils to face ahead, for the ship on which they sailed drifted helplessly through a fearful storm, and was nearly overwhelmed. Prayer and faith prevailed, however, and after two weeks of fearful buffeting, the little ship reached Holland and anchored at the Amsterdam docks. Destitute and penniless, the small band of Pilgrims set foot on the free soil of Holland, the land of religious liberty.

The helpless plight of those left behind in England stirred the compassion even of their persecutors, and within a few months all were released. Shortly the whole company, including their two ministers, Clifton and Robinson, succeeded in making their escape; and joined their comrades in Amsterdam.

In the first company who came over was a seventeen year old boy, William Bradford by name, who in later years became the historian of Plymouth Colony. He records the reunion of the scattered refugees in these words: "In the end, notwithstanding all these storms of opposition, they all got over at length, some at one time and some at another; and some in one place and some in another, and met together again according to their desires, with no small rejoicing."

In extreme poverty the heroic band took up the grim struggle for existence. The trade unions, or guilds, prevented their securing any work except the lowliest and most poorly paid forms of labor. In less than a year they removed to the smaller and quieter city of Leyden. Here too, the living was precarious, but by hard and faithful labor they gradually accumulated a few possessions. Some were able to build their own homes. Ere long they erected a house of worship of their own. Dearer than life

itself was freedom of worship, a privilege denied them in their native land.

For a little less than two years the Pilgrims made the city of Leyden their home. Nothing was ahead however but continued poverty. Their children, growing up in a foreign land, were beginning to adopt the easy going ways of their Dutch neighbors, and to drift away from the faith of their fathers.

After much prayer the leaders of the congregation were led to consider the possibility of a settlement in America. A committee was chosen to negotiate with the Virginia Company, and after prolonged parleying, a grant of land was secured for a colony in "the northern parts of Virginia." In midsummer of 1620 a small company of the Pilgrims sailed for England in the ship "Speedwell." It was thought best for a few pioneers to go ahead and prepare the new settlement for colonization. Again families were separated. Many of the wives and children must be left behind. The beloved pastor, John Robinson, stayed in Holland too, and was never to see the shores of New England. Elder William Brewster was appointed as the spiritual leader of the pioneering party.

In England the group from Holland was joined by others of the persecuted sect, and on September 6, 1620, a band of one hundred and one men, women and children set sail for the new world from Plymouth, England, in the historic little ship "Mayflower." They were a heroic band, the real pioneers of America. Storms beset their way, nearly wrecking the frail vessel. Driven far to the north of their intended course, on December 21, 1620 the company landed, not in Virginia, but on the bleak and barren shores of Cape Cod. Their first act upon reaching the inhospitable shore was to fall upon their knees and praise God for His protecting care. During the trials and hardships which followed in those winter months they were sustained

by their faith in God, and the assurance that He was leading in their perilous venture.

The little settlement grew slowly as others came out from England. The colony was built around the church. The Sabbath was strictly observed. In their relations with the Indians, and in the facing of the hardships of a pioneer existence, they lived pious and godly lives. Prayer was their constant resource in every difficulty. Their virtues were the outgrowth of their faith in God, and were nurtured by clear convictions of right and wrong, and uncompromising obedience to God's will. The influence of this early beginning, in faith and prayer and godly standards has profoundly shaped the whole course of American history. To it we owe much of what we so proudly refer to as the American way of life.

The religious liberty prevalent in the Netherlands, together with its aggressive Calvinism, influenced America also in another direction. In March of 1623 a band of sturdy, red-cheeked, alert Dutch young people sailed from Holland for the new world to establish a Dutch settlement in New Netherlands along the lower Hudson River. With them they took warm clothing, tools and seeds, cradles and household furniture, and their Bibles and church letters. Most of this first company were church members, and along with the desire for homes and economic security they wanted churches and schools.

The majority of those who sailed were Walloons, Protestants from the Belgian Netherlands who had fled from Spanish tyranny to the toleration and religious liberty afforded by the Dutch Republic. No more devout and earnest colonists ever crossed the ocean to the new world. They sought not merely wealth through trade, although this was doubtless the chief purpose of the Dutch company officials who had planned the colony. The settlers were ardent Christians, and purposed the establishment of a

Christian settlement with Christian homes. Most of the Dutch ships carried chaplains, and worship and Christian teaching were the rule. As their churches were established in the new land, the settlers undertook to evangelize the Indian population. Ere long many Indian Christian families were to be found in the Mohawk and Hudson river valleys.

These Dutch settlers were firmly grounded in the doctrines of Calvinism, and in their love for the church. They and their forefathers had struggled and suffered through the cruel tortures of the Inquisition and on the battlefields of Holland to gain religious liberty, and that liberty so dearly bought was highly valued. While the Dutch Reformation faith, Calvinistic in doctrine and in government, was supported as the state religion, full freedom was permitted to all. Each might worship according to the leading of his own conscience. This policy brought into the colony a variety of religious sects: Swedish Lutherans, Quakers, French Huguenots and many German religious groups. During the early years of the settlement the home church in Holland kept in close contact with the new colony, sending out pastors and teachers who were supported by the home church. Even as late as the American Revolution, thousands of emigrants, Dutch Walloon, German, French Huguenot and Scotch-Irish refugees received sympathy and financial assistance from the Dutch church. No other religious body in Europe did more for America in colonial days.

In the Dutch settlement, as later in other colonies, the first settlers were earnest Christians of good stock and godly character, but the quality of later emigrants deteriorated. They were a mixed group, both racially and socially, caring more for wealth and liquor than for piety and religious privileges. Most of this later type settled on Manhattan Island, which had been purchased from the Indians. The character of this settlement was similar to

the mixed, floating population of later American cities, and presented a foretaste of the problems which later were to vex the American church in our great metropolitan centers. America was already becoming the world's melting pot.

Meanwhile in England the struggle was continuing between the Puritans and the Established Church. James I was succeeded on the British throne by his son, Charles I, who was even more stubborn and self-willed than his father. Soon after his accession to the throne he placed at the head of the English church Archbishop Laud. Laud was a shrewd and able man, but narrow minded, and bitterly opposed to the Puritans. He determined to stamp Puritanism out of England, and to bring about a reunion of the English Church with Rome. In the ensuing struggle, more than twenty thousand English Puritans fled to New England. Charles, glad of the opportunity to rid England of the troublesome Puritans, granted a charter for the establishment of the Massachusetts Bay Colony, a settlement which soon became the most important and influential colony upon the American continent. For many years the Puritans continued to exert a determining influence upon the social and spiritual life of America.

The members of this new colony were not destitute, poverty-stricken refugees like the Pilgrim fathers of Plymouth Colony. They were mostly of the professional and middle classes; tradesmen, lawyers, clergymen, scholars and well-to-do farmers from the eastern counties around Lincolnshire. This migration, lasting from 1628 to 1640, was distinctively a religious movement. Liberty of worship was the motive which sent these men out to a pioneer existence in America; a fact which was evidenced by the prompt slacking off of the tide of emigration as soon as the Puritans came into power in England in 1640. It was liberty of worship after the Puritan pattern, however. Religious toleration was not desired and was not granted.

They planted a theocracy. The church was the foundation upon which the social and political organization of the colony rested. Only Puritan church members were allowed a voice in the government of the colony. To allow freedom of conscience was to threaten the stability of the state-church. All who differed with or opposed the views of the Puritan leaders of the colony were promptly exiled. The most famous of these early dissenters were Roger Williams, exiled in 1635, and Mrs. Anne Hutchinson, driven out in 1637. These exiles for conscience, with their followers, settled to the south and west of Massachusetts Bay, in what came to be known as Rhode Island. Another company under the leadership of Rev. Thomas Hooker, discontented with conditions in the older colony, emigrated to the west and settled in the Connecticut valley. In each of these new colonies, religious liberty and toleration were granted, and the American principle of the separation of church and state was put into effect.

Following the overthrow of Charles I in England, the Puritans came into power. They at once commenced persecution of the Anglicans and Catholics, and men of these faiths were forced to flee to America, settling in Maryland, Virginia and the Carolinas. Religious toleration was permitted in these colonies, and French Huguenots, Quakers, Puritans and other persecuted sects joined the settlements in later years. In spiritual matters, however, these groups never influenced American life to the extent that was found in the Puritan colonies to the north.

Among the strongest and most aggressive religious groups in America in colonial days were the Quaker colonies settling in New Jersey and Pennsylvania in the latter half of the seventeenth century. This sect was founded in central England about 1647 by George Fox, a shoemaker's apprentice with little formal education, but with an unusual spiritual insight. He taught that every man has a direct divine illumination within his own inner life, and that

therefore there was no need of a paid ministry to instruct Christians in the truth. Many gave heed to his doctrines, and within ten years there were close to twenty-five thousand Quakers in England. They early came into conflict with the clergy, whom they denounced bitterly. When, with the restoration of Charles II to the throne, the Church of England was re-established, the sect was sternly persecuted, and many were imprisoned. Persecution, however, merely served to spread their doctrines, and many fled to America for refuge. Some of them emigrated to New England, but here too they were opposed and abused by the Puritans. In Rhode Island and in New Jersey their faith was tolerated, and here they settled in large numbers.

The doctrines of Quakerism at first had appealed only to the lower classes, but later some men of wealth and position adhered to the new faith. In 1667, William Penn, wealthy son of an admiral in the British navy, joined the persecuted sect. Penn at once conceived the plan for a Quaker colony in the new world, where he might work a "holy experiment" in religious freedom. By 1690 more than twelve thousand Quakers had settled in Pennsylvania, on a large tract of land granted to William Penn by King Charles in payment of a debt owed to Penn's father.

In its beginning Quakerism was a strong spiritual force. Fox himself visited the Quaker colonies in America in 1672 and won many converts to the movement. But as the sect increased in numbers and in material prosperity, its spiritual influence declined. The tendency spread for the observance of laws and forms, with a corresponding disregard of the vital relationship between the soul and God, which was the essential truth of Quakerism. There came into use a custom known as "Birthright Membership," which allowed persons to become members of the society through birth. If the head of a family were a believer, any member of that family could receive membership in the

society without any personal convictions of a relationship to God. Nevertheless, the Quaker colonies made a powerful and enduring contribution to the spiritual life of America.

Turning now to another source of religious migration, the Reformation in Germany produced in the land of its birth a long period of suffering and struggle. The spiritual fervor which followed Luther's declaration of faith soon subsided, to be followed by weary years of dispute and conflict between the followers of Luther and those of John Calvin. Both groups were bitterly opposed by the Catholics. These religious squabbles were inextricably interwoven with the political quarrels and the selfish personal ambitions of the rulers of many of the small states of Europe.

Catholics and Protestants alike finally tiring of the long struggle, signed the peace of Augsburg in 1555. This treaty was more a temporary compromise than a treaty of peace, and left many troublesome questions unsolved. In 1618 rebellion broke out in Bohemia, and soon all Europe was again aflame with war. Among the greatest sufferers from this conflict were the peoples of the Palatinate of southern Germany. From this warstricken land many German Protestants fled to America.

Near the close of the seventeenth century William Penn visited the Palatinate, and was so moved by the sufferings he witnessed that he was led to offer a haven of refuge on his new tract of land in America to all who would come. His plans for a "holy experiment" in his American colony were printed in German and circulated among the Protestant refugees in southern Germany. Many thousands accepted this offer and emigrated to Pennsylvania in the last half of the century that followed.

There were numerous sects among the German settlers, the most influential being the Pietists and the Moravians. Pietism was a movement in German Protestantism em-

phasizing a revival of piety and a living, vital Christian experience as against the cold formalism of the Lutheran Church of that day. Like most revival movements, it met strong opposition from the entrenched forces of orthodox theology, but it had grown in influence until it had become the ruling influence in German Protestantism.

The Pietists were to affect the later revival movements in America, for they were instrumental in changing the life of John Wesley and George Whitefield, and preparing them for their great evangelistic ministry.

The ancient Moravian Church had broken away from Catholicism after the martyrdom of John Huss in the fourteenth century, but had come into its renewed form under the leadership of Count Zinzendorf, a young German nobleman, in 1711. It was closely related to the Pietist movement. A powerful revival had begun in the Moravian colony at Herrnhut, in Saxony, in 1727, and the church had become a strong missionary church.

The strict views and the fervid piety of the Moravians brought them persecution, and although the church remained at Herrnhut, Zinzendorf secured permission for some of the sect to remove to America. They settled at first on a tract of land in Georgia, where General Oglethorpe, a British philanthropist had established a colony for debtors and other oppressed and persecuted people.

The Moravian colony failed to prosper here, and after a few years it was transplanted to Pennsylvania, under the care of George Whitefield. Zinzendorf himself visited the colony there in 1741 and perfected its organization. A little later a part of this colony settled in North Carolina and established a strong work there. The sect contributed a strong missionary impulse to the American church.

In the first half of the eighteenth century another influential element arrived on the shores of America from the north of Ireland. Scotch Presbyterians had been settled in large numbers in North Ireland by the British govern-

ment. Opposition from the Irish State Church, however, along with severe economic distress, drove many of them on to America with its religious liberty and its opportunities for a better life.

These Scotch-Irish settled at first in New England, but their Presbyterianism failed to mix well with the strict ideas of the New England Congregationalists. The tide of immigration turned south to New York and New Jersey, and then to central Pennsylvania, where large numbers of them settled. From here they drifted south along the valleys and mountain ranges of the Alleghenies into the highlands of Virginia, Kentucky and the Carolinas, to become the backbone of the American "Highlander" population. Except for the English Puritans, this Scotch-Irish strain has produced more influential leaders of American political and religious life than any other racial group.

One other important contribution to America's spiritual heritage remains to be considered: that provided by the French Huguenots. The immigration from France was small in volume compared to the English and German colonists, but it was rich in the quality and influence of the life it sent to our shores.

Soon after the Reformation began in Germany, Protestant teachings began to seep into France, especially the doctrines taught by John Calvin at Geneva. The French king relentlessly opposed this infiltration of Protestant beliefs. But in spite of constant and cruel repression, the truths of the Reformation continued to spread through the nation and found ready acceptance among all classes.

Under the leadership of some of the powerful nobles a struggle began against the rulers of France, who were under the domination of the Catholic Church; a struggle for religious liberty and freedom of conscience. For more than thirty years France was torn and devastated by religious wars, culminating in the terrible massacre on St. Bartholomew's Day, August 24, 1572. But even this cruel massa-

cre failed to halt the progress of the Protestant movement. The Huguenots, as the French Protestants were called, rallied from the blow and fought on for the principles of their faith, until the Edict of Nantes, in 1598, gave to them a measure of religious toleration and peace.

For the next sixty years the Huguenots enjoyed freedom from persecution, and prospered greatly. They increased in numbers and in influence until there were more than a million of them in France. Many were leaders in the professional and industrial life of the nation, brilliant men, some of them expert artisans, who had made France the leading industrial nation of the age.

The Huguenots were the cream of the intellectual and spiritual life of France. Their prosperity and success stirred the jealous wrath of the bigoted Roman Catholic clergy, who brought pressure to bear upon the government. In 1659 persecutions began again. Gradually the Huguenots lost their civic rights, and most of the cities which they had controlled. In 1681 the French king, Louis XIV began a determined and ruthless effort to destroy Protestantism in France, and to force the Huguenots back into the Roman church. Nearly a million of them fled, draining the country of the best of her intellectual, industrial and spiritual life. Morally, spiritually and economically France has been a weaker nation since that day, while other nations were enriched by the influx of new and vigorous life which these refugees brought with them to their new homes.

In this brief survey we have sought to trace the roots of the American nation back to the spiritual forces proceeding from that greatest spiritual awakening in modern times, the Protestant Reformation. The love of liberty and freedom of worship which are synonymous with the American way of life found their source in the stirrings within the souls of men which were the birth pangs of the Reformation. The new freedom it proclaimed was bought

with the blood of martyrs, and was carried forward by the sacrifices and sufferings of men who left home and all worldly comforts that they might gain for themselves and for their children unrestricted freedom of worship. They were men of spiritual passion.

These religious pioneers brought with them to America a spiritual strength and vigor which could cheerfully endure hardships, and which was often put to the test in the trying days of the colonization period. But the very trials and sorrows they endured but served to strengthen their convictions, and to put prayer and faith and Christian courage into the fiber of the nation they were creating. Our Christian forefathers gave to America a moral vigor and a missionary zeal which laid the secure foundation for America's position as the key fortress of the evangelical faith.

America today needs to strive and to pray earnestly for a return to the spiritual passion of the early founders, that the America of the future may continue to enjoy the spiritual inheritance which is ours.

CHAPTER THREE

EDWARDS, WHITEFIELD, AND THE GREAT AWAKENING

THE first generation of American colonists were spiritual crusaders whose dominant purpose was the establishment of a Christian commonwealth where righteousness should reign. The first fifty years of colonial life were times of deep moral earnestness and spiritual passion, but by the beginning of the eighteenth century the fires of spiritual fervor had begun to die down and turn to ashes. True, the spiritual declension was neither as marked nor as fully advanced as was the case in Europe during the same period; nevertheless, there was evident in the churches of America a creeping, deadly paralysis of spiritual life which was greatly lamented by the religious leaders of the day.

Dr. Increase Mather, writing in 1702 in his volume: "The Glory Departing from New England," says: "We are the posterity of the good old Puritan Non-Conformists in England, who were a strict and holy people. Such were our fathers who followed the Lord into this wilderness. Oh, New England, look to it that the glory be not removed from thee, for it begins to go. You that are aged persons can remember what New England was fifty years ago, that saw the churches in their first glory. Is there not a sad decay and diminution of that glory? Time was when many were converted, and there were added to the churches daily such as should be saved. But are not sound conversions become rare in this day, and in many congre-

gations? Look into the pulpits and see if there is such glory as there once was.

"Look into our civil state; does Christ reign there as once He did? How many churches, how many towns are there in New England that we may sigh over, and say: the glory is gone? And there is sad cause to fear that greater departures of the glory are hastening upon us; our iniquities testify against us, and our backslidings are many. That there is a general defection from primitive purity and piety in many respects cannot be denied."

Again in 1721 he writes: "I am now in my eighty-third year, and having been for sixty-five years a preacher of the gospel, I cannot but be in the disposition of those ancient men who had seen the foundation of the first house, and wept with a loud voice to see what a change the temple had upon it. The children of New England are, or once were, the children of godly men. What did our fathers come into this wilderness for? Not to gain estates as men do now, but for religion, and that they might leave their children in a hopeful way of being truly religious. Oh, degenerate New England, what art thou come to at this day? How art those sins become common in thee that once were not so much as heard of in this land?"

Dr. Cotton Mather, in a lecture in 1706, states: "It is confessed by all who know anything of the matter that there is a general and horrible decay of Christianity among those who profess it. The glorious religion of our heavenly Christ generally appears with quite another face in the lives of Christians of this day than what it had in the lives of the saints into whose hands it was first of all delivered."

Rev. Samuel Blair, speaking of religious conditions in Pennsylvania, says: "True religion lay as it were adying and ready to expire its last breath of life, in this part of the visible church in the spring of 1740. I doubt not that there were some sincerely religious people. But a very

lamentable ignorance of the essentials of true practical religion and of the doctrines thereto, very generally prevailed. The nature and necessity of the new birth were little known, or of the Holy Spirit opening and applying the law to the conscience, in order to a saving faith. The common notion seemed to be that, if people were aiming to be in the way of duty as well as they could, they imagined there was no reason to be much afraid."

In other of the colonies during this period a similar condition of moral and spiritual declension was manifest. Among the Quakers of Pennsylvania, largely because of material prosperity, religion had lost much of its earlier evangelistic fire, and cold forms had been substituted for living experience. In New York a rougher class of settlers came in, who knew not the Lord. In fact, in all of the colonies the later migrations included many who were mere adventurers or released prisoners and debtors, men of a low type of morality, with no interest in spiritual matters, and the church had lost its power to reach them. In Virginia and Maryland the spiritual poverty of the Established Church was sorely apparent.

There were a number of causes for the spiritual apostasy of the times. The clear convictions and fiery zeal of the first generation of colonists did not appear in their children. They had not sacrificed and suffered for the right to worship God, so did not value the privilege as had their fathers. They had lost the inspiration and exaltation of a great spiritual crusade which had been shared by the earlier pioneers.

The church life of the day was not conducive to spiritual nurture and growth. The services of worship were cold and unattractive. Musical instruments were forbidden. The sermons were dry and long, often dragging out for two or three hours; and the theology of the day, insisting as it did upon man's inability to turn to God, was discouraging. In New England the church was supported

by taxation, and church attendance was compulsory, but non-church members had no voice in the government of either church or state. Only those who made a satisfactory public profession of saving faith could be admitted to church membership, and children of unbelievers were denied the privileges of Christian baptism and the care of the church. Many of the churches of New England, in an endeavor to persuade parents to present their children for baptism, introduced what became known as the "Half-Way Covenant." It was intended for parents who were not members of the church, and who had no personal faith, to enable them to bring their children into the church. Along with a general faith in the truth of the Scriptures, they promised to come to the Lord's Supper as soon as they saw their way clear. Having secured baptism for their children, few of the parents ever came into full communion. The next step was to hold up the Lord's Supper as a converting ordinance, and thus throw the doors of the church wide open to the unconverted. The result of these departures from the faith was not the gathering in of the multitudes, as had been expected, but a widespread moral and spiritual decline throughout the colonies, which became a great burden of grief to the believing remnant of spiritual men.

Along with the prevalent decline in morals and religion there occurred at about this time a series of national disasters which many looked upon as visitations of God because of their iniquities. Epidemics of small-pox and other diseases carried away many lives; disastrous fires and storms brought severe property losses; and devastating Indian wars and massacres wrought havoc and death among the colonists. These conditions led the more serious minded to seek reform.

In 1679 the General Court of Massachusetts called together a Synod of church leaders to consider the prevailing evils. This Synod, known as the Reforming Synod,

specified among the causes of the calamities which had come upon them: the lack of Sabbath keeping, lack of godliness on the part of professing Christians, profanity, intemperance and licentiousness, dishonesty, covetousness, a love of the world, and a refusal to repent. The Synod recommended to the churches and the rulers of the colonies a number of reform measures, which for a time brought about an improvement in conditions. But the Half-Way Covenant and other root causes of the apostasy were left unchanged, and the reform was short lived. Something deeper and more powerful than mere reform was needed. To add to the general demoralization of the times, at the close of the century there came the excitement of the witchcraft superstitions and trials, and the religious and moral life of the colonies continued to deteriorate.

In 1730 we find Jonathan Edwards, pastor of the church at Northampton, Massachusetts, writing of conditions then prevalent in his parish, and complaining of drunkenness and licentious living among the youth of the town, and the lack of parental control and godly example. The power of religion was on the wane. The immoral conduct and spiritual darkness here complained of was true not only in Northampton and in New England, but throughout all of the colonies. But it was the darkness which precedes the dawn.

Through all of these days of increasing spiritual declension, godly men and women were praying for God to look upon them with mercy and revive His church. It is related that preceding Jonathan Edwards' great sermon which touched off the awakening in New England, a band of praying men had spent the whole night upon their knees beseeching God to manifest His power. All over the colonies these unseen and unsung spiritual warriors were crying to God. In answer to the prayers of many, there began to appear some signs of the coming change. Small,

sporadic local revivals occurred in a number of churches throughout New England as early as 1680. In 1727 a great earthquake led many to think more seriously and to seek the Lord. In that same year a young Presbyterian minister, Rev. Gilbert Tennant by name, was called to the pastorate of a church in New Jersey. Here he came in contact with a Dutch Reformed minister, Rev. Theodore Freylinghuysen, who had been richly blessed through Pietist influence. From Freylinghuysen, Tennant caught the fires of evangelistic zeal, and the influence of a holy life, and began a fruitful ministry which greatly furthered the progress of the coming awakening.

These local revivals however were but the first drops heralding the approach of the downpour of spiritual power which history has named the Great Awakening. The real revival began in the village of Northampton, Massachusetts, under the Spirit-filled ministry of the Rev. Jonathan Edwards. He was the human instrument of divine power. His was the voice which interpreted and gave direction to the movement which now swept over the colonies and restored religion to its rightful pre-eminence in the hearts of men. He was the outstanding figure in the revival, the man who, more than any other, made the awakening the mighty soul-saving movement it became. To rightly understand the Great Awakening, we must consider something of the life and ministry of this man.

Jonathan Edwards was born in East Windsor, Connecticut, on October 5th, 1703, the son of Rev. Timothy Edwards, a Congregational minister. His mother was the daughter of Rev. Solomon Stoddard, who for many years was the minister of the church at Northampton. Stoddard was one of the leaders in the movement for the Half-Way Covenant, and for making the Lord's Supper a saving ordinance, but he was also a man with evangelistic zeal, and the Lord had richly blessed his ministry.

Edward's extraordinary intellectual powers were mani-

fest in earliest childhood. He commenced the study of Latin when only six years of age, and at ten had written an essay opposing the doctrine of the materiality of the soul. When thirteen years old he entered Yale College, graduating before he had reached the age of seventeen. During his second year in college he read with extreme pleasure Locke's "Essay on the Human Understanding." In full manhood he became one of the greatest intellectual giants in American history, but his most effective influence upon American life was exerted, not in the intellectual, but in the spiritual realm. He was pre-eminently a man of God, concerned above all else for the salvation of the souls of men.

In 1722 he preached for some months in a Presbyterian church in New York City, but declined to accept a permanent call to the field. After further study of theology in his father's home, he received in 1724 an appointment as tutor in Yale, where he served for two years. Early in 1727 he accepted a call to become the ministerial colleague of his grandfather, Rev. Solomon Stoddard, in the pastorate of the church at Northampton. Two years later, upon Dr. Stoddard's death, Edwards assumed the full pastoral office, and began his fruitful ministry.

Soon after Edwards' coming to Northampton he was united in marriage with Miss Sarah Pierrepont, daughter of a Congregational minister at New Haven, Connecticut. She was a young woman of marked personal beauty, and a life of deep consecration. At the time of her marriage the bride was only seventeen years of age, but possessed an unusual degree of tact and sweetness of character, and proved a most valuable helpmeet to the young minister. Their home life was nearly ideal. Whitefield, while visiting them in 1740, was so impressed with her grace and charm that he wrote: "A sweeter couple I have not seen. Their children were dressed, not in silks and satins, but plain, as becomes the children of those who in all things ought to

be the examples of Christian simplicity. She is a woman adorned with a meek and quiet spirit, and talked so feelingly and solidly of the things of God, and seemed to be such a helpmeet to her husband, that she caused me to renew those prayers which for some months I have put up to God, that He would send me a daughter of Abraham to be my wife."

Edwards' labors at Northampton showed no marked success for the first few years, but in 1733 there began to be some signs of improvement. 1740 is the usual date assigned by historians to the Great Awakening, but in reality it began in Northampton late in the year 1734. In an endeavor to awaken the people of his parish from their indifference and self-complacency, Edwards preached a series of sermons upon the subject of Justification by Faith. Almost at once the Spirit of God began to work, and very suddenly five or six persons were remarkably converted. One of these converts was a young woman, a natural leader among the young people of the town, who had been leading a notoriously gay and dissipated life. Edwards had not heard of her conversion until she came to his study, in humble penitance, to converse with him about her soul. At first he feared that, because of her past reputation, her professed conversion would create prejudice, and hurt the progress of the revival, but his fears were groundless. As news of the conversion spread through the town, many others, both old and young, acknowledged that God alone could produce so sudden and marked a change in such a life, and were awakened to their own spiritual need. Edwards, in writing of the events of that time, says: "Presently upon this, a great and earnest concern about the great things of religion and the eternal world became universal in all parts of the town, and among persons of all degrees and all ages; the noise among the dry bones waxed louder and louder; all other talk but about spiritual and eternal things was soon

thrown by.—It was then a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell; and what persons' minds were intent upon was to escape for their lives, and to flee from the wrath to come.—All would eagerly lay hold of opportunities for their souls, and were wont very often to meet together in private houses for religious purposes. Souls did as it were come by flocks to Jesus Christ. From day to day for many months together might be seen evident instances of sinners brought out of darkness into marvelous light. Our public assemblies were then beautiful; the congregation was alive in God's services, everyone earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth."

The news of the awakening at Northampton soon spread to nearby towns, and while some ridiculed the movement, many others came and saw for themselves, and shared in the blessing. Revivals broke out in numerous other places throughout New England during 1735, and continued intermittently for several years. In Northampton more than three hundred souls were converted within six months. Characteristic of these conversions was the realization on the part of the sinner that God was dealing with him. It was not the work of men, bringing themselves into a state of repentance. The Holy Spirit was manifestly at work upon the hearts of men, in convicting and converting power.

About the same time that the first awakening was under way in New England, a similar work was taking place in New Jersey, under the labors of William and Gilbert Tennant. This gave evidence that a general revival was under way, brought about by the power of the sovereign Spirit of God, working where He will.

After a few months the work in Northampton, and similarly in some other towns, began to decline somewhat. Opposition arose and controversies developed which hin-

dered the progress of the revival, but the good effects of the movement remained. The moral life of the towns was much improved, the churches were stronger both in numbers and in spiritual life, and most of all, the difference between a real and a mere nominal Christianity was more clearly understood. The key truth of the Great Awakening, namely: the reality and necessity of the New Birth was already emerging.

The next five years, while not a time of active revival in most of the churches, saw a much higher moral and spiritual level than in the years preceding. Let Jonathan Edwards speak again, of conditions in Northampton at this time. He says: "In the year 1740, in the spring before Mr. Whitefield came to this town, there was a visible alteration. There was more seriousness and religious conversation, especially among the young people. Those things that were of ill tendency among them were the more forsaken; and it was a more frequent thing for persons to visit their minister upon soul accounts. And thus it continued until Mr. Whitefield's coming."

Throughout the towns of New England during these five years there were sporadic awakenings; now a flaring up into the open flames of revival; now the slow, steady fires of a deepening religious purpose. In all of the churches there was a secret reviving of religion, especially among the pastors and the more godly of the people. There was a deepening sense of spiritual need; a self-searching and humbling of themselves; a hungering and thirsting after God; and a rising tide of importunate and pleading prayer to God to come in power and revive His church.

And now appears upon the scene another of the chosen messengers of the Awakening: George Whitefield, the flaming prophet who journeyed up and down through the colonies, spreading the fires of revival wherever he went. With his coming, the Awakening which had started in

1734, and then had partially subsided, now burst again into full flame.

George Whitefield was born in the city of Gloucester, England, on December 16, 1714, the son of an innkeeper and wine merchant. His father died when the boy was only two years of age, but his mother, though hard pressed, spared no effort to give her son an education. He early distinguished himself as a Latin student, and manifested evident talent for oratory and dramatic performance. His mother still kept the inn, and as business decreased, George was forced to leave school and help in the household drudgery, cleaning and mopping, and tending bar. He was often addicted to the sins common to young men of that day, but he was endowed with a tender conscience, and each excursion into sin was followed by a season of penitence, and strivings after reform. At the age of eighteen he entered Oxford, working his way his three years of residence as a servitor to more wealthy students. Here for a time he fell into bad company, but his tender conscience came to his rescue. Breaking away from the evil influences, he felt more deeply than ever the need for a personal religious experience. Through Charles Wesley he was invited to join the Holy Club, that group of earnest, praying young men from which came the Methodist movement. Through self afflictions and multitudinous strict rules of conduct the heart hungry young student sought to lead himself into a more satisfying religious experience. The austerities and privations he imposed upon himself brought on a severe illness which laid him low for seven weeks. During this enforced time of quiet and meditation, Whitefield was led to forsake his efforts after righteousness, and to cast himself upon the mercy and grace of God. He saw more clearly the meaning of the cross, and found peace and joy through trusting in the finished work of Christ. On recovery from the long illness, he laid aside for a time all other books, and devoted himself to a pray-

erful study of the Bible, upon his knees. Fresh life and light and power flowed into the soul of this new child of God, and he grew rapidly in his Christian experience.

Upon his graduation from Oxford, Whitefield returned to his home in Gloucester, and there on June 20, 1736, was ordained a deacon in the Established Church of England. Bishop Benson, the ordaining bishop, had long made it a rule never to ordain a man under the age of twenty-three, but made an exception in the case of Whitefield, who was only twenty-one. His unusual talent as an orator and his intense spiritual fervor gave promise of a ministry of exceeding fruitfulness.

Following his ordination, Whitefield began to preach with great power and eloquence in many places throughout England, and thousands flocked to hear him. Wherever he went the churches were crowded to overflowing. The message which he proclaimed was the urgent necessity for regeneration. This was the truth which he had experienced in his own struggle for spiritual light. Proclaimed through the channel of a Spirit-filled life, the truth touched the consciences of multitudes, and a revival broke out which swept over most of England.

In 1738 Whitefield accepted an invitation to visit the colony in Georgia where John Wesley was laboring, and he spent several months in America. Returning to England in 1739 to raise funds for an orphanage which the Wesleys were endeavoring to establish in America, Whitefield received full ordination as a priest in the Established Church of England. He discovered, however, that his popularity with the people and his strong preaching had aroused the antagonism of the clergy, and many churches were closed to him. This opposition led Whitefield to turn from the churches to the open fields for his audiences. The first attempt was made near the city of Bristol, among the colliers working in the coal pits, a rude and ignorant class of men. The audience at first was com-

posed of about a hundred men, but the news soon spread, and ere many days the crowds had increased to more than twenty thousand, who listened entranced to the eloquent presentation of the "good news." Evidence of the effectiveness of the message was seen in the white furrows made by the tears which flowed freely down the blackened cheeks of the repentant coal miners. Hundreds and thousands were brought under deep conviction, and to a saving faith, and the revival continued to spread with power.

Late in 1739, Wesley having returned to England to carry on his work there, Whitefield sailed again for America, arriving in Philadelphia late in November. His reputation had preceded him, and he was welcomed by vast throngs, who crowded into the churches to hear him. Great numbers were awakened, not only among professing Christians, but many of those who formerly had neglected religion. Wherever he went revival fires broke out, and the churches could not hold the crowds who came. From Philadelphia he journeyed north to New York and New Jersey, then returned through the middle and southern colonies as far as Savannah, Georgia, where he tarried for a time. Everywhere he went the story was the same. Churches were revived, sinners entered into a saving faith, and the moral life of the colonies was transformed.

In September 1740 Whitefield paid his first visit to New England. The religious awakening which had begun in Northampton in 1734 had never entirely subsided. The moral tone in New England was much improved over former years, and the churches were stronger both in numbers and in spiritual life. Many were praying for a continuance of the blessing and grace of God upon them, and for further revival. News of the fruitfulness of Whitefield's ministry in England and in the colonies to the south had reached New England, and the churches looked forward to his coming with full expectation of a mighty outpouring of blessing. Tracy, in his history of the Great

Awakening, says: "There is every reason to suspect that the manifestation of a revival, which was already secretly at work in men's hearts, was kept back for several months by the general feeling that it would take place when Whitefield came, and not before. In short, New England was ready and waiting to be moved by him."

Landing first at Newport, in Rhode Island, Whitefield was greeted by great throngs, and preached to them for several days with good results before he proceeded to Boston. Here again great crowds attended his preaching, first in the churches, and then, when the churches proved too small, on Boston Common. The Spirit of God was working with mighty power upon the hearts of men, and many were strongly affected by the message. After speaking to a throng of fifteen thousand in the open air, Whitefield writes: "Oh, how the word did run. It rejoiced me to see such numbers greatly affected, so that some of them, I believe, could scarcely refrain from crying out, that the place was no other than a Bethel, and the gate of heaven. Many now wept exceedingly, and cried out under the Word, like persons that were hungering and thirsting after righteousness. The Spirit of the Lord was upon them all."

After nearly a month in and around Boston, the evangelist traveled to Northampton, where for the first time he met Jonathan Edwards, the leading figure in the revival in New England. With what rejoicing of heart these two spiritual giants looked into each other's eyes. What precious fellowship they enjoyed in Edwards' home. The two men were drawn much to each other, and Whitefield preached for a number of days in Edwards' pulpit. The people were much moved by his powerful messages, and the revival increased. Whitefield writes of the work there: "Mr. Edwards is a solid, excellent Christian. When I came into his pulpit, I found my heart drawn out to talk of scarce anything else but the consolations and privileges

of the saints, and the plentiful effusions of the Holy Ghost in the hearts of believers. And when I came to remind them of their former experiences, both minister and people wept much.—In the afternoon the power increased yet more and more. I have not seen such a gracious meeting since my arrival. My soul was much knit to these dear people of God. Though their former fire might be greatly abated, yet it immediately appeared when stirred up.”

This first visit covered about six weeks, before Whitefield returned to New York and the southern colonies, but the revival continued with increasing effectiveness after his departure. Throughout the years of 1741-43, powerful revivals were experienced in many New England communities and in the middle colonies. Many of the ministers did not confine their labors to their own parishes, but went from place to place assisting neighboring pastors in special services. Jonathan Edwards was often invited to preach beyond the limits of his own parish. His most famous sermon: “Sinners in the Hands of an Angry God,” was preached at Enfield, Connecticut, on July 8, 1741. Tracy, quoting from an early historian, describes the occasion thus: “While the people in the neighboring towns were in great distress for their souls, the inhabitants of that town were very secure, loose and vain. A lecture had been appointed at Enfield, and the neighboring people, the night before, were so affected by the thoughtlessness of the inhabitants, and in such fears that God would, in His righteous judgment, pass them by, as to be prostrate before Him a considerable part of the night, supplicating mercy for their souls. When the appointed time for the lecture came, a number of the neighboring ministers attended. When they went into the meeting house, the appearance of the assembly was thoughtless and vain. The people hardly conducted themselves with common decency. Edwards preached. His plain, unpretending manner, and his established reputation for holiness and

knowledge of the truth, forbade any suspicion that any trick of oratory would be used to mislead his hearers. He began in the clear, careful style of a teacher, anxious that every step of his argument should be clearly and fully understood. His text was Deuteronomy 32:25: 'Their foot shall slide in due time.' As he advanced in unfolding the meaning of the text, the most careful logic brought him and his hearers to conclusions which the most tremendous imagery could but inadequately express. His most terrific descriptions of the doom and danger of the impenitent only enabled them more clearly to apprehend the truths which he had compelled them to believe. They seemed to be, not the product of the imagination, but, what they really were, a part of the argument. The effect was as might have been expected. Before the sermon was ended the assembly appeared deeply impressed and bowed down with an awful conviction of their sin and danger. There was such a breathing of distress and weeping that the preacher was obliged to speak to the people and desire silence that he might be heard. This was the beginning of the same great and prevailing concern in that place, with which the whole colony in general was visited."

Thus the revival continued and increased throughout the colonies. Christians were burdened and praying for their neighbors. The power of God was seen in ever widening areas, bringing conviction of sin, and leading sinners out of darkness into the light of life.

Soon after George Whitefield departed from New England, Rev. Gilbert Tennant was persuaded to come to Boston to carry on the work started by the British evangelist. Tennant had earlier experienced rich spiritual blessing in his own soul, and had become the leader in a revival movement in New Jersey; a movement which developed simultaneously but independently of the work in New England. His preaching was heart searching and powerful, appealing not so much to the intellect as to the

heart and conscience. Tennant continued in Boston for about three months, and under his preaching many hundreds were brought to repentance and a regenerating faith in Christ.

During these years of the Awakening there was little effort on the part of the leaders to work up a revival. Their dependence was upon prayer and the power of God. In most cases the preaching was confined to the Lord's Day and the mid-week lecture. When interest grew, and there was a demand for it, meetings for instruction and prayer were held in private homes during the week. While Edwards, Whitefield and Tennant were the more prominent leaders, many other godly men had a share in the work, and were used to further the revival.

In New England, Jonathan Parsons of Lyme, Benjamin Pomeroy of Hebron, Joseph Bellamy of Bethlehem, John Webb and William Cooper of Boston were among those who labored effectively, as did Samuel Blair, Jonathan Dickinson, Samuel Finley and William Tennant in the middle colonies. These were the human instruments through whom the Spirit of God wrought in sovereign power to accomplish the work of revival. In some places powerful revivals occurred without assistance of visiting minister or evangelist. Everywhere throughout the colonies the Spirit was at work. In New England alone during the years of the Awakening between twenty-five and fifty thousand members were added to the churches, and more than a hundred and fifty new churches were organized.

There were two groups of immigrants coming into the colonies during this period who deserve to be mentioned as contributing to the progress of the revival. Thousands of Scotch-Irish, most of them staunch Presbyterians, were settling in Pennsylvania, western Virginia and the Carolinas in the years from 1715 to 1750. They were a pious and zealous people, and exerted a strong influence for righteousness. In 1740 a revival of extraordinary power

broke out in New Londonderry, Pennsylvania, among the Scotch-Irish who had settled there, under the ministry of Rev. Samuel Blair. It was, to all appearances, independent of any other revival movement. A great many were awakened and led to peace of heart in Christ, and the revival burned brightly there for many months.

The German colonists in Pennsylvania were not closely identified with the Awakening, for their language was a barrier, but in 1741 Count Zinzendorf, their consecrated leader, visited in America, and strengthened the spiritual life of the German colonists, so that among them too there was a time of spiritual refreshing.

But all was not peace and harmony in the days of the Awakening. As usual in times of spiritual triumph, the forces of evil bitterly opposed. The leaders and their doctrines were resisted by some of the clergy who were not in sympathy with revival. From the very first of his sojourn in America, Whitefield was in constant conflict with the heads of the Established Church. They preached of justification by works, a doctrine which Whitefield violently contradicted in his teaching of the urgent need for regeneration by faith alone. Most of the Established churches were closed against him, and he suffered continual persecution at their hands.

In many places during the progress of the revival there had arisen severe disorders and emotional disturbances among those who were under conviction of their sins. These shriekings and wailings and wringing of the hands were commended by Whitefield as evidence of the work of God, but they helped to bring the revival into disrepute among the more conservative of the clergy, and increased the opposition against Whitefield.

Then, too, Tennant, Whitefield and some of the other leaders were sorely lacking in tact toward any who differed from them. Men who were not in sympathy with the revival were boldly charged with being unconverted, in a

spirit of bitterness which simply aroused further conflict. The quarrel came to a climax in connection with the work of Rev. James Davenport, a minister at Southold, Long Island. Whitefield had commended him as a man who lived close to the Lord. Thus encouraged, Davenport went from place to place denouncing as unconverted any ministers who disagreed with his peculiar ideas, and urging their people to forsake them and follow him. Bitter controversies followed wherever he visited, usually going into a parish uninvited and creating divisions. As a result, the work of revival was sorely hindered. The civil authorities finally took action against him. He was arrested and tried, and finally adjudged insane. He later regained his senses, and retracted many of his former actions, but the damage had been done.

Jonathan Edwards engaged in a long and heated argument with a Dr. Charles Chauncey who opposed the revival on the grounds of the extravagances practiced in many places, for which he condemned the whole movement as harmful. Those who opposed the Awakening magnified the admitted faults and evils of the movement, but minimized or ignored the great good accomplished.

In the middle colonies of New Jersey and Pennsylvania a bitter controversy developed among the Presbyterians over the doctrines preached by Whitefield, Tennant and other revivalists, finally resulting in the "Great Schism," which split the Presbyterian church into two parties.

Because of these numerous quarrels the Awakening was brought into disrepute in the eyes of many, and after 1743 the revival gradually subsided. But while the active flame of revival seemed to have burned out, the blessings secured continued for many years.

The permanent blessings of the Great Awakening were far reaching and of enduring importance in the life of the colonies. First in importance was the clear enunciation of redemptive truth which it produced. Before the Awaken-

ing, the thoughts of both ministers and people on matters of religion were loose and unscriptural, and both pulpit and pew were occupied by many who had never enjoyed a saving experience with Christ. The revival brought forth a clear, scriptural statement of its key truth: the necessity and reality of the New Birth. Man needed more than his own feeble strivings after righteousness. His supreme need was a new nature, a spiritual nature, which could be received only by faith in a sovereign and holy God, and found only at the cross. The Spirit-directed preaching of these truths gave men clearer conceptions of the doctrines of redemption, brought conviction and repentance, and wrought mighty changes in heart and life. From henceforth the preaching in the pulpits of the land was more scriptural and more spiritual; less given to fruitless controversies over unimportant dogmas, and more given to the simple exposition of the redemptive truths revealed in the Word of God.

A second result of the revival was the strengthening of the church life of the colonies. A large number of new churches were organized, and many thousands were added to the rolls of all of the denominations. The church rose to a new position of influence and power in the land. There was a gracious quickening and deepening of the spiritual life of the churches. There was more reliance upon prayer, a more earnest study of the Scriptures, and a greater passion for soul winning, and for consistent Christian living.

The doors of the churches were now effectively closed against the practice of admitting unregenerate persons to the Lord's Supper. Most of the churches abandoned the use of the Half-Way Covenant and its accompanying evils. And the Awakening did away with the practice of admitting unconverted men into the ministry. The whole life of the church underwent a thorough housecleaning, and was brought to new and vigorous life.

The moral life of the colonies, too, was much improved. Higher moral standards prevailed everywhere. The drunkenness, frivolity and licentiousness which had prevailed in former days was much diminished, and there was a greater regard for the Sabbath and the things of God. When the church is truly revived, its influence transforms the life of the world around.

Another direct effect of these times of spiritual refreshing is seen in the awakening of a missionary vision among the churches. Although some feeble efforts had previously been made for the evangelization of the Indians, this work was greatly increased following the revival. In 1743 David Brainerd, himself a convert of the Awakening, began a remarkable ministry among the Indians of Massachusetts. Although his labors were abruptly ended by his early death, his biography, written by Jonathan Edwards, is a classic of devotional and missionary history. Henry Martyn, reading the account of Brainerd's life and devotion, was so moved that he offered himself as the first missionary to the Moslem world.

And finally, but not least among the products of the Great Awakening was its influence upon the political life and the future destinies of the American nation. For the next forty years the people of the American colonies were deeply involved in wars and political turmoil. The feelings of men were roused to white heat over political controversies, the atrocities of the Indian wars, and the bitter struggles of the Revolution. The claims of religion suffered much during these years, but the spiritual losses were not as great as they might have been but for the preparation of heart experienced in the revival. Faith was strengthened for the dark days ahead. In France, the Revolution brought anarchy and atrocities, and a drift toward atheism. In America, due to the gracious effects of the revival, Christianity was preserved, and the nation emerged from the struggle a Christian nation.

The Awakening prepared the way for the Revolution also in another way. It created a consciousness of national unity, based upon the brotherhood of a common spiritual life. The interchange of ministers from one colony to another, the same message bringing hope and courage to all classes and colors and creeds; and the fact that a revival was experienced by all of the colonies tended to break down the barriers of intolerance and aloofness existing in some places, notably in New England, and to weld the bonds of national unity. The spiritual fellowship engendered through the Great Awakening was the foundation of the political unity which brought forth the American nation. Through the mighty energy of the Holy Spirit in the Great Awakening, God was preparing the hearts of His people for the task ahead, that of bringing forth upon this continent a Christian nation.

CHAPTER FOUR

THE REVIVAL OF 1800

THE religious bickerings and jealous controversies of the latter years of the Great Awakening brought an abrupt close to the active work of the revival, and the shadows of a long night of spiritual decline crept in. The former days of abundant blessing were forgotten. The mighty manifestations of the Spirit's power were ceased. Gone from the hearts of many Christians was the spirit of prayer and earnest seeking for the will of God.

Not all of the blessings of the Great Awakening were lost at once. Some spiritual fervor endured during the lifetime of those who had been active in the work of the revival. The preaching was more spiritual and more scriptural than it had been before. The great doctrines of redemption were more faithfully proclaimed, and more clearly understood and accepted. The missionary efforts of the church were more zealous. As pioneers pushed across the mountains, building new settlements to the west, the messengers of the gospel went with them, establishing churches on the new frontier. At no time during the spiritual dearth which followed the Great Awakening was it all darkness. There were many local revivals in scattered places in every section of the colonies. A number of awakenings of marked power occurred in some of the colleges; notably the ones at Princeton and at Yale. But with all of this, there was no general revival movement, no manifestations of spiritual power such as had been seen in the days of 1740, and most of the churches

sank slowly back into a condition of lethargy and discouragement.

There were two general causes for the widespread decline in morals and religion which descended upon the country: the disturbed political and social conditions of the times, and the wide diffusion of the teachings of French infidels and sceptics.

Shortly after the Great Awakening came to a close the colonies were plunged into the bloody French and Indian wars. The long frontiers were in constant danger of attack and massacre. At the same time trouble had begun to threaten with the mother country. The burdens and injustices which England inflicted upon the colonists stirred them to bitterness and rebellion. The days were times of unrest and turmoil. Families and communities were often divided in their sympathies. Bitter quarrels and hatreds ensued. These conditions culminated in the Revolutionary War, with its weary years of struggle and suffering. War brought with it the usual undermining of the moral life of the people. Drunkenness and licentiousness were on the increase. Both clergy and people were so wholly absorbed in the successful prosecution of the war that religion was neglected, and the spiritual life of the church suffered an eclipse.

After the war had been won, moral and spiritual conditions were, if possible, even worse than before. John Fiske, the American historian, refers to the years following the Revolution as "The Critical Period of American History." All of the colonies were impoverished and exhausted. Internal jealousies abounded. The new states disagreed with one another as well as with the central government they had set up. Financial troubles developed. The impoverished people resisted the imposition of taxes. A number of armed rebellions broke out, such as the Whiskey Rebellion in Pennsylvania, and Shay's Rebellion in Massachusetts, which had to be put down

with armed force. The frontiers were hotbeds of lawlessness and iniquity. Religion in these years reached the lowest mark in all our history. The Articles of Confederation, loosely drawn and ineffective, held together a group of jealous, quarrelsome states who had won their freedom from the mother country, but who were bankrupt economically, morally and spiritually. Like a critically ill child, the very life of the young nation hung in the balance. It desperately needed the healing touch of the Great Physician, the eternal Christ of God.

But strangely, the living God was the last one to whom the nation felt inclined to turn in this time of peril. Infidelity, imported from France, swept over the nation, and thousands of the people, including many of the prominent leaders, accepted the new philosophy, denying the very existence of the God who had made and preserved the nation. They had forgotten the lesson of earlier times, that a return to God was the only remedy for the ills of a nation or an individual.

Infidelity, scepticism and the tenets of Deism were brought into the country during the Revolutionary years by French officers and troops who came to the aid of America in the struggle for independence. They found the mind of America peculiarly vulnerable to their appeal. The friendly relations existing between France and America begat sympathy for the philosophies of our allies. America was ripe for revolutionary ideas, not only in politics and government, but in religion as well. The philosophy of infidelity was closely linked with the French revolutionary movement which found many sympathetic admirers in America. A veritable flood of infidel literature was poured into this country from England and France. Thomas Paine wrote the "Age of Reason," an attack upon both Atheism and Christianity. A large edition of this book was published in France to be shipped to America to be sold for a few pence or given away free.

Paine had earlier been active in America as a leader in the movement for independence, and his work found ready acceptance among many of the political and intellectual leaders of the country, who were his personal friends. A notable exception, however, was George Washington, for the book so incensed him as to lead him to break the long friendship he had enjoyed with its author.

The colleges of the land were seed-beds of infidelity. The teachings of Deism, with its rejection of Christianity, were almost universally adopted. Transylvania College in Kentucky, which had been founded by Presbyterians, came under the control of infidels. Free-thinkers were teaching in the University of Pennsylvania and in Columbia College in South Carolina. At Bowdoin there was at one time only one professed Christian among the students. Dr. Ashbel Green states that when he entered Princeton in 1782, there were but two professed believers among the students, and that profanity and drunkenness were almost universal. Yale College, previous to the coming of Dr. Dwight to the presidency, was in a most ungodly state, and the college church was deserted. Profanity, licentiousness and gambling were common.

Not only in the colleges, however, but in all walks of life, infidelity and atheism were the popular doctrines of the day. Infidel clubs were organized in every section of the country, with the avowed purpose of destroying the Christian superstition. It was the fashionable thing in high society as well as among the lower classes, to sneer at sacred things and to ridicule the Bible and the church. French infidelity, rather than the Scriptures, was accepted as the only infallible rule of faith and life. Many of the intellectual leaders and statesmen of prominence embraced the new views. A few exceptional men, including George Washington and John Adams, opposed the popular trend, but Jefferson was a liberal Deist, and his Secre-

tary of War, General Dearborn, was so embittered in his hatred of the church that he publicly declared there could be no hope of stable government so long as the churches stood. Edward Randolph for a time became a Deist, but through the prayers of his godly wife was brought back to the Christian faith.

Unitarianism and Universalism, both offshoots of the infidel movement, first manifested themselves at about this time, and spread rapidly throughout New England and the middle states. Truly this was the most critical period in the history of the American church. And as the influence of the church waned, a flood tide of corruption in public morals swept over the land. Profanity, intemperance, Sabbath-breaking, pride, luxury, gambling, immorality and every form of debauchery abounded, threatening the very foundation of the nation's life. The conflict was joined between faith and unbelief, between righteousness and iniquity. It was a life and death struggle for the nation. But revival came, and the nation was spared the destruction which threatened its existence.

The deplorable moral condition of the country and the terrible spiritual apostasy within the church became a heavy burden to a praying minority of believers. A few godly men and women believed that, although the nation's need was desperate, it was not hopeless. They believed God could save America, and began to pray to that end. A group of twenty-three ministers in New England sent forth a circular letter calling upon their people to pray for revival. In response, prayer groups sprang up all over New England. In many scattered sections of the country individual congregations in all of the denominations set aside days for fasting and prayer. The intensity of desire spread from one congregation to another. As revival began to break out in local churches, Christians in neighboring settlements, coveting the blessings bestowed, would

begin to pray that revival might come to them too. And as Christians sought the Lord with the whole heart, the Lord heard their cry and sent revival.

About the year 1790 some signs of the coming awakening began to appear in various parts of the country, apparently independent of each other. Revivals of some power broke out here and there. One of the first scenes of awakening was at Hampden-Sydney College in Virginia, in which more than half of the student body were converted. The revival soon spread to the surrounding counties, and many of the churches of the Virginia Valley received marked blessing. A year or two later revival fires began to appear in New England, and soon extended over all of that section of the country. There were no outstanding leaders in these movements, such as Edwards and Tennant had been in 1740. There were no fiery evangelists traveling about from one section to another as Whitefield had done in the earlier awakening. Most of the work was done by faithful, earnest pastors, laboring in their own parishes.

One of the earliest and most influential awakenings in New England was the one at Lee, Massachusetts, under the ministry of Rev. Alvin Hyde, a young man of marked ability and consecration, who had just received his ordination. His account of the awakening in his parish, as recorded in Dr. Heman Humphrey's "Revival Sketches," is illustrative of the character of the revivals which were springing up all over New England.

Dr. Hyde writes: "The first season of refreshing from the presence of the Lord which this people enjoyed commenced in June 1792, a few days after the event of my ordination. There was at this time no religious excitement in this region of the country, nor had I knowledge of there being a special work of God's grace in any part of the land. The church here was small and feeble, having only twenty-one male members. It was, however, a praying

band, and they were often together, like the primitive Christians, continuing with one accord in prayer. Immediately upon being stationed here as a watchman, I instituted a weekly religious meeting to be held on each Wednesday, and in succession at the various schoolhouses in the town. These were well attended in every district, and enabled me to instruct the people, and to present the truths of the gospel to old and young in the most plain and familiar manner.

“With a view to form a still more particular acquaintance with the people, I early began to make family visits in different sections of the town. These visits, of which I made a number in the course of a week, were used wholly in conversing on the great subject of religion, and in obtaining with as much correctness as I could, a knowledge of their spiritual state, that my instruction might be better adapted to their case. This people had been nine years without a pastor, and were unhappily divided in their religious opinions. As they had been in the habit of maintaining warm disputes with each other on the doctrines of the Bible, I calculated on having to encounter many trials. Contrary to my expectations, I found on my first visit, many persons of different ages under serious and very deep impressions, each one supposing his own burdens and distress of mind on account of his sins, to be singular, not having the least knowledge that any others were awakened. It was evident that the Lord had come into the midst of us in the greatness of His power, producing here and there, and among the young and old, deep conviction of sin. A marvelous work was begun, and it bore the decisive marks of being God’s work. So great was the excitement, though not yet known abroad, that into whatsoever section of the town I now went, the people in that neighborhood would leave their worldly employments at any hour of the day, and soon fill a large room. Before I was aware, and without any previous ap-

pointment, I found myself on these occasions in the midst of a solemn and anxious assembly. Many were in tears and bowed down with the weight of their sins, and some began to rejoice in hope. These seasons were spent in prayer and exhortation, and in conversing with the anxious, and with such as had found relief in submitting themselves to God. This was done in the hearing of all who were present. Being then a youth of only twenty-four years, and inexperienced, I felt weak indeed, and was often ready to sink under this vast weight of responsibility, but the Lord carried me along from one interesting scene to another.

“As yet there had been no public religious meeting except on the Sabbath. A weekly lecture at the meeting house was now appointed on Thursday, and though it was in the most busy season of the year, the house was filled. This lecture was continued for more than six months without any abatement of attention; in sustaining which I was aided by neighboring ministers, and by others who came to witness this display of divine grace. The work spread to every part of town, and was especially powerful among those who had taken their stand in opposition to the small church, and the distinguishing doctrines of grace. Many of this class were compelled, notwithstanding their former hatred of the truths of the gospel, to cry ‘What must we do to be saved?’

“The truths which I exhibited in my public discourses were in substance the following: The holiness and immutability of God; the purity and perfection of His law; the entire depravity of the heart, consisting in voluntary opposition to God and holiness; the fullness and sufficiency of the atonement made by Christ; the freeness of the offer of pardon, made to all on condition of repentance; the necessity of a change of heart by the Holy Spirit, arising from the deep-rooted depravity of man; the utter inexcusableness of sinners in rejecting the overtures of mercy;

and the duty and reasonableness of immediate submission to God. These are some of the truths which God appeared to own and bless, through the agency of the Spirit.

"All of our religious meetings were very much thronged, and yet were never noisy or irregular, nor continued to a late hour. They were characterized by a stillness and solemnity which I believe I have rarely witnessed. The converts appeared to renounce all dependence on their own doings, feeling themselves entirely destitute of righteousness, and that all their hope of salvation was in the mercy of God in Christ. To the praise of the sovereign grace of God, I may say that the work continued with great regularity and little abatement, nearly eighteen months. In this time, as appears from the records of the church, one hundred and ten persons of different ages united themselves unto the Lord and His covenant people. All appeared to exhibit the fruits of the Spirit, and to exemplify the religion of Jesus in their subsequent lives. This revival of religion produced a surprising change in the religious sentiments and feelings of the people, and in the general aspect of the town."

Revivals similar in character and in influence were experienced all over New England, bringing refreshing and blessing to many churches and communities. Notable were the awakenings at North Yarmouth in Maine, and at New Hartford, under the ministry of Dr. Edward Dorr Griffin; and West Simsbury, Connecticut, under Rev. Jeremiah Hallock. Dr. Griffin and Mr. Hallock labored in adjoining parishes. Burdened by the spiritual dearth in their respective fields, they, with other neighboring ministers, often retired to the nearby woods to wrestle with God in prayer for the descent of the Holy Spirit. After the revival had come, Mr. Hallock wrote: "Through the course of twelve tedious years, before this memorable period, the religion of Jesus gradually declined among us. The doctrines of Christ grew more and more unpopular, family

prayer and all the duties of the gospel were less regarded, ungodliness prevailed, and particularly modern infidelity had made and was making alarming progress. Indeed, it seemed to the eye of sense, that the Sabbath would be lost, and every appearance of religion vanish. But the God of Zion, who can do everything, was pleased to appear and lift up the standard of the omnipotent Spirit against the enemy, and to Him be all the glory. Some who had been infidels for years are among the hopeful converts, and are laboring to build up the faith they once sought to destroy."

The revival spread into the colleges of New England. In 1795 Dr. Timothy Dwight came to the presidency of Yale College. He was born in Northampton, Massachusetts, in 1752. On his mother's side he was a grandson of Jonathan Edwards, the great leader of the revival of 1740. His home was one of prayer and piety. He had been nurtured in the atmosphere of revival. When he came to the presidency of Yale the college was deeply infected with the poisons of infidelity. There were but few of the students who had not come under its blighting influence, and its leaders boldly challenged the new president with their arguments. Opportunity came in one of his first classes, in a discussion involving the truth and inspiration of the Scriptures. Dr. Dwight permitted the freest discussion of the subject, and listened attentively to all of their doubts and questions. The students thought that they had won, and boastfully claimed complete triumph over the doctrines of Christianity. The few who had wavered were now ready to accept the tenets of infidelity.

Dr. Dwight then calmly announced that he would preach a series of sermons in which he would answer the arguments which had been presented. It was a dramatic moment when he arose in the college chapel to face the tense audience of young men who were so confident in their unbelief. But the bold Christian warrior in a

masterful way answered, attacked and overthrew the entire philosophy of infidelity. He so completely revealed to the students their ignorance of the truths of Scripture, and so thoroughly destroyed their arguments that they never dared challenge him again. The forces of infidelity and scepticism were thoroughly routed. A writer of later days declared that from the time that Timothy Dwight faced his students in Yale Chapel, "infidelity had been a vanishing force."

The students at Yale now accepted their president with new confidence, and listened with marked interest and respect to the instructive sermons he preached in the college church. A remarkable change was soon apparent in the life of the college, and in 1802 there came a revival in which seventy-five students out of a body of two hundred and thirty were converted, and united with the church. Nearly half of these converts later entered the gospel ministry.

A number of other American colleges enjoyed spiritual awakenings at about this time. Williams and Princeton were touched with revival fires. Dr. William Hill tells of the awakening which came to Hampden-Sydney during his student days there. There was not at that time one professing Christian in the college student body. Hill, after some time, discovered two other young men who were secretly burdened with their sins, and the three of them endeavored to hold a prayer meeting in Hill's room. He writes of the experience thus: "Oh, what a prayer meeting. We tried to pray, but such prayer I never heard the like of. We knew not how to pray, but tried to do it. It was the first prayer meeting I had ever heard of. We tried to sing, but it was in the most suppressed manner, for we feared the other students. But they found it out and gathered round the door, and made such a noise that some of the officers had to come and disperse them. And so serious was the disturbance that the president, the ex-

cellent Dr. John Blair Smith, had to investigate the matter that evening. When he demanded the reason of the riot, a ring-leader in the wickedness got up and stated that it was occasioned by three or four boys holding a prayer meeting, and that they were determined to have no such doings there.

"The good president heard the statement with deep emotion, and looking at the youths charged with the sin of praying, with tears in his eyes, he said: 'Oh, is there such a state of things in this college? Then God has come near to us. My dear young friends, you shall be protected. You shall hold your next meeting in my parlor, and I will be one of your number.' Sure enough, we had our next meeting in his parlor, and half the college was there. And there began a glorious revival of religion, which pervaded the college and spread into the country around."

But it was in the west and the south, along the frontiers, that the awakening reached the full sweep of its power and influence. Between 1795 and 1804 powerful and extensive revivals were experienced throughout western New York and western Pennsylvania. At a little place called Crossroads, in western Pennsylvania, a remarkable revival broke out in 1800, which continued unabated for several years. An elder in the church there was greatly burdened for his son, who was leading a dissolute and godless life. This elder and his pastor went together into the woods to pray for the boy, who was soon after thoroughly converted. Pastor and elder thereupon covenanted together to pray for revival, and in answer to their prayers, revival came.

A minister who had a part in that revival, Rev. Joseph Stevenson, writes: "At the communion held in Crossroads a great multitude assembled, and nine ministers were present. The meeting house, though large, was insufficient to contain half of the people on the Sabbath. The sacrament was administered in a tent to about eight hundred

communicants, of whom forty-one were admitted for the first time. This was a very solemn day. At the close of public worship it was the desire of the ministers that the people should disperse, but so intense was the feeling that few would leave. Many of the young people were deeply exercised, frequently speaking to sinners of their lost condition, and of the glories of the Saviour, and all this in a manner astonishing for their years. Experienced Christians also were much refreshed and comforted, and recommended the Lord Jesus to those around them. Such meetings were held in the various churches, crowded with people from all the surrounding country; thousands were brought under deep conviction, and many hundreds professed faith in Christ. This work continued with little abatement for two years, attesting itself to be a true work of God by its blessed fruits."

In Kentucky, where the revival attained its greatest manifestations of power, there had been much preparation through prayer. Christians had covenanted together in solemn agreement to pray for the outpouring of the Holy Spirit, and the revival of the church, and again prayer was answered in abundant measure. Among the earliest awakenings in this section was the one in Logan County, Kentucky, from 1796 to 1800. A Presbyterian preacher, the Rev. James McGready, began to preach with peculiar power. Great crowds were attracted, and many were stirred to deep conviction and repentance. Services were held in the open air, as no church was large enough to contain the crowds. All classes, both of blacks and whites, came in from a radius of sixty miles. The scenes were much like those described in Scripture of the days of John the Baptist.

It was during this period that the American camp meeting had its birth. The multitudes gathered in such throngs that dwelling places could not be found for them, and they camped on the prairies and in the groves for days at

a time, listening eagerly as the gospel of redemption was proclaimed by Spirit-filled men of God. Often three or four men would be preaching at the same time in various parts of the encampment. Solemn scenes were enacted. Strong men fell down as though slain in battle, under the convicting power of the Spirit. Often they would lie for hours as though dead, then would spring to their feet shouting deliverance, and declaring the wonderful works and the mercies of God.

Two brothers, William and John McGee, journeyed through the Cumberland section of Kentucky and Tennessee, preaching with remarkable power, and the work of grace extended through those states and on into North and South Carolina and western Virginia, and in the other direction, north of the Ohio River.

The revivals in this section were attended by great excitement, and some extraordinary emotional excesses, called the "jerks." Faintings and convulsions, and "coming under the power of God" were experienced by many, and these excesses were encouraged by the more ignorant. Such agitations usually took place in the large camp meetings, and when the crowds had become exhausted by long continued emotional excitement. They did not, however, produce the effect which would have resulted in more cultured communities, and were usually looked upon as manifestations of the power of God. And despite these extravagances in some places, there can be no question as to the reality and the beneficent effects of the revival.

Rev. B. W. Stone, a Presbyterian minister in Bourbon County, Kentucky, hearing of the wonderful works of God in Logan County, traveled across the state early in 1801 to see for himself what God had wrought. Upon his return to his own parish, his account of the things he had seen and heard made such a powerful impression upon his people that within a few weeks a similar revival broke out in that field, at Cane Ridge, which became one of the

influential awakenings in this whole period. Writing of the events of those days, Mr. Stone relates: "A memorable meeting was held at Cane Ridge in August, 1801. The roads were crowded with wagons, carriages, horses and footmen moving to the solemn camp. It was judged that between twenty and thirty thousand persons were assembled. Four or five preachers spoke at the same time in different parts of the encampment without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it. They were of one mind and soul. The salvation of sinners was the one object. We all engaged in singing the same songs, all united in prayer, all preached the same gospel. The numbers converted will be known only in eternity. Many things transpired in the meeting which were so much like miracles that they had the same effect as miracles on unbelievers. By them many were convinced that Jesus was the Christ, and were persuaded to submit to Him. This meeting continued six or seven days and nights, and would have continued longer, but food for such a multitude failed. To this meeting many had come from Ohio and other distant parts. These returned home and diffused the same spirit in their respective neighborhoods, and similar results followed. So low had religion sunk, and such carelessness had universally prevailed, I had thought that nothing common could have arrested and held the attention of the people." But God was at work in sovereign grace in these days, turning the hearts of men from ungodliness and iniquity unto Himself.

The Revival of 1800 saved the nation from moral disaster in one of the most critical periods of its history. It was brought about, not through the plans and programs of church leaders, but by the simple means of united, persistent, prevailing prayer, and the Spirit-empowered preaching of the Word. The great doctrines of redemption were emphasized; the cardinal truths of the sovereignty

of God, the holiness of His law, the deep depravity of the human soul, and the sufficiency of redemptive grace, through the atoning death of Christ, to pay the debt of sin. These were the key truths about which the revival centered. These were the truths used of the Spirit of God to bring conviction of sin, and repentance unto life. There were no outstanding leaders, as in the earlier revival; but many humble men, pastors in their own parishes were the human channels of divine power. The work bore all the marks of a work of God. Neither human logic nor eloquence, but divine power alone wrought the glorious change, bringing hardened sinners and sneering sceptics alike, in deep repentance to the foot of the cross, crying: what must we do to be saved?

The blessed effects of the awakening were felt throughout the nation. The whole moral tone of America was lifted to a new level. Communities which formerly were notorious for immorality, profanity, drunkenness and Sabbath desecration now were completely reformed. Drunkards and infidels were converted and became men of prayer and holiness. The frontiers of the west, once so wild and dissolute, now were become models of sobriety and morality.

The forces of infidelity were overthrown and defeated. Previous to the revival the churches were rapidly losing ground, and the continuance of Christianity in America hung in the balance. Educated and influential men looked upon the church either with contempt or indifference. The centers of higher education were almost entirely dominated by infidelity. But with the coming of revival to the church, scepticism lost its influence, and the nation became Christian in character for many years to come.

The churches of the land were quickened into new vigor and earnestness. Many new converts were added to the membership of all the denominations. The Methodist Episcopal church alone received more than forty thousand

accessions throughout the country in the years from 1800 to 1803. Other religious bodies likewise greatly increased their membership rolls, and many new churches were organized. The spiritual life of all the churches was renewed and strengthened. In New England the last remaining influence of the Half Way Covenant was finally abolished. The essential truths of redemption were more confidently proclaimed, and the lines of doctrinal cleavage were more clearly drawn. It was in this period that the Unitarians broke away from the Congregational church and formed their own organization, thus removing their weakening influence from within the more evangelical body.

Three institutions introduced into American church life during this period have brought continued blessing to the churches ever since. The first was the mid-week prayer meeting, started as a means of carrying on the revival, but continued as a vital feature of the life and ministry of the church. The second was the Camp Meeting, which became an American institution of marked influence and blessing, carrying the spirit of revival on down through the years.

The third institution, the Sunday School, had been introduced into England some years earlier, and was now imported to America, where it became an essential part of every active American church.

Following the spiritual rejuvenation produced by the revival, the church went forward with new earnestness and consecration in its God-given tasks. The evils of the day were attacked with fresh zeal and determination. The missionary task of the church was pushed with new vigor, taking the gospel to the Indian tribes of the east, and reaching out to the ever-expanding frontiers.

One of the most far reaching and enduring results of the revival was seen in the large numbers of young men who were converted and gave themselves to the ministry or to missionary labors. Among the more noted of these

converts were Asahel Nettleton, Peter Cartwright, Samuel J. Mills and Adoniram Judson.

Asahel Nettleton was born in Connecticut in 1783. His parents were members of the church under the Half Way Covenant plan, so as a child he was baptized, and was instructed in the Westminster Catechism, which he memorized. His first consciousness of personal religious need came in November of 1800, when he was seventeen years of age. He had attended a Thanksgiving Ball, and while thinking on the pleasures he had enjoyed, the thought came to him that we must all die and go to judgment. He soon came under deep conviction of his sin and his lost condition, and commenced to pray and to earnestly study the Bible in an effort to find peace. For more than ten months, however, he continued in a state of spiritual darkness and despair, until finally led out into light and joy through believing in Christ as his Saviour. This long period of groping after the light gave to him an unusual understanding of the darkness of the human heart, and divinely prepared him for his successful career as an evangelist and soul winner.

He had planned to become a farmer, but after his conversion these plans were changed, and his one desire was to go as a missionary to heathen lands. Privately completing his preparatory studies, he entered Yale College in 1805. While at Yale, two events contributed richly to his spiritual development: a gracious revival which occurred in the college during his junior year; and at about the same time, his meeting with Samuel J. Mills, who had transferred to Yale from Williams College. Mills was possessed of a missionary passion, and the two young men encouraged each other in their preparations for missionary labors. After graduation, Nettleton was licensed to preach, and commenced a fruitful ministry in Connecticut, in the same district in which Davenport had wrought such religious havoc in the earlier revival of 1740. Nettle-

ton still desired to labor in the foreign mission fields, but so marked was his success as an evangelist that many of his friends persuaded him to continue at home for a time in evangelistic labors. In 1822 the failure of his health put an end to his foreign missionary plans, but he continued at home for many years as the most successful American evangelist of that generation.

Another prominent product of the revival, Peter Cartwright, was converted in Logan county, Kentucky, in 1800. His mother was a pious Methodist, whose prayers prevailed for the salvation of her son. Two years later the family moved to a wild, unchurched district in the Cumberland section of the state. Young Peter, only sixteen years of age, was given an exhorter's license by the Methodist Church, and commissioned to evangelize all of that wild frontier section. For sixty-five years Cartwright labored under the direction of the Methodist church as a circuit rider and camp meeting evangelist, his ministry being steadily blessed with gracious revivals.

The objectionable features and the bitter controversies which had marked the closing months of the Great Awakening in 1740 and had brought it to an abrupt close, were not present in this later awakening. For more than thirty years following 1800 the gracious work continued, with frequent outpourings of blessing and power in many localities. The ministers of the churches were nearly all of them young men who had been converted in the revival. They carried the spirit of the revival with them into their pastorates. They maintained the gatherings for prayer which had brought about the awakening. They preached the doctrines which had been used with such effectiveness by the Spirit of God. The result was that the revival did not immediately subside, but continued for many years in all parts of the country, even after the more powerful manifestations of the years 1800 to 1804 had ceased.

A final and most enduring result of the Revival of 1800

was the awakening of a strong missionary impulse in the American church, and the inauguration of a number of world wide missionary enterprises. Samuel J. Mills, another of the outstanding converts of the revival, entered Williams College in 1806, and in company with four other young men of like mind, organized a missionary prayer meeting to pray for the evangelization of the heathen world. During their first meeting, out of doors, a storm arose and they took refuge under a haystack. From this "Haystack Prayer Meeting" there emerged, in 1810 the founding of the American Board of Commissioners for Foreign Missions, the first foreign missionary organization in America. Adoniram Judson, the first missionary to Burma, was an early convert of the revival, as were Rice, Hall, Nott, Newell and other early missionaries who labored under the Board.

At the same time the home mission cause was also greatly stimulated. Societies were organized to care for the evangelization of the Indians of America, and to promote missionary work in the new settlements along the frontiers. In 1816 the American Sunday School Union was organized, with the purpose of sending out Sunday School missionaries to establish a Sunday School in every community in America. In the same year Samuel J. Mills assisted in the formation of the American Bible Society, for the printing and widespread distribution of the Scriptures, and at about the same period the American Tract Society was founded for the distribution of Christian literature.

The thirty years following 1800 was a period of marked denominational expansion and development. Many new churches were organized, and the membership rolls of the churches steadily increased, while the spiritual life of the whole church was greatly strengthened. The revival, coming at the most critical period in the history of the Ameri-

can church, saved the church from threatened disaster and established it in new vigor for many years to come. It has sometimes been called the Great American Revival, and in the results it produced in American church life, it well deserves the name.

CHAPTER FIVE

THE WORK OF CHARLES G. FINNEY

No RECORD of religious awakenings in America would be complete without consideration of the life and ministry of Charles G. Finney. Divinely called and divinely prepared for the peculiar religious conditions existent in the period in which he labored, he is rightfully recognized as one of the greatest revival leaders in the history of the American church.

Unrest in social and political life characterized the times. A growing spirit of nationalism was abroad in the land. Democracy was vigorously asserting its rights, and was rising to new importance and power in national life. Following the close of the War of 1812, the nation expanded rapidly toward the west. The Erie Canal had just been completed, and in western New York, where most of Finney's early work was done, new settlers were moving in, or moving through to the new frontiers in Ohio, Indiana and Illinois. Living conditions were rough and primitive. The dark cloud of the slavery question was beginning to appear on the political horizon. The young nation was restless and on the move.

The glorious days of the Revival of 1800 were fading from memory, although there still were sporadic outbursts of spiritual awakening in various places throughout the nation. During the period now under consideration a number of strange religious vagaries appeared, some of them the outgrowth of unhealthy notions of extremists in the earlier revivals.

About the year 1827 the Mormon church was founded by Joseph Smith, who claimed he had received divine messages in a series of visions or trances. A little later great excitement was aroused in New England by the teachings of William Miller, who proclaimed that Christ was to return to the earth on March 21, 1843. Hundreds of his followers sold their property, and arraying themselves in white robes, climbed to the housetops to await the Lord's return. When He failed to appear at the announced time, the whole church suffered ridicule and scoffing. The Spiritualist cult had its birth in New York state at about this same time, and won many adherents. Numerous other small cults also arose during this period, but meanwhile the larger denominations were pushing their work vigorously, both in the more settled districts and along the frontiers.

It was a time of strong emphasis on denominationalism. Most of the preaching of the day, especially in New England and in western New York, was extremely Calvinistic in its theology. The doctrines most strongly emphasized were the sovereignty of God, divine election, and man's utter depravity and inability to do anything to save himself. This type of preaching led to a fatalistic attitude of mind on the part of the people. Believing that they must wait God's time to save them, and that if they were among the elect the Holy Spirit would in due time convert them, men did nothing toward seeking after God, and gradually became indifferent toward religion. In the midst of such conditions as these, Charles G. Finney was called of God to his great work.

Charles Grandison Finney was born on a farm near the town of Warren, Connecticut, on August 29, 1792. Two years later his family moved to Oneida County, New York, which at that time was largely wilderness. The settlers who had come in, being mostly from New England, established schools, where the boy received a com-

mon school education. Religious privileges, however, were few. The district apparently was untouched by the revival going on at this time throughout the nation. Neither of Finney's parents was religiously inclined, and few of the neighbors were Christians. The occasional itinerant preachers who came through that section were such ignorant men that they brought only ridicule and scoffing upon the religion they proclaimed. A settled minister was finally secured, and a church erected, just about the time that Finney's father decided to move on again farther to the west. In the new home on the southern shore of Lake Ontario again there were no opportunities for religious worship and instruction.

When young Finney had reached the age of twenty, he returned for a time to the east, attended high school, and later taught school in New Jersey. In 1818 he again visited his parents in New York state, then settled in the town of Adams, near to his parents' home, where he began the study of law. Here for the first time in his life he enjoyed opportunity for religious worship. Speaking of the lack of religious privileges during his youth, Finney, in his Autobiography, writes: "Up to this time I had never enjoyed what might be called religious privileges. When I was teaching school in New Jersey, the preaching in the neighborhood was largely in German. I do not think I heard half a dozen sermons in English during my whole stay in New Jersey, which was about three years. Thus, when I went to Adams to study law, I was almost as ignorant of religion as a heathen. I had been brought up mostly in the woods. I had very little regard to the Sabbath, and no definite knowledge of religious truth. I had never until this time lived where I could attend a stated prayer meeting. As one was held in the church near our office, I used to attend and listen to the prayers as often as I could be excused from business at that hour."

In the law studies, the young student found frequent

references to the Mosaic Institutions as authority for many of the principles of modern law. His curiosity was so aroused that he purchased a Bible for himself, the first he had ever owned or read. With ever increasing interest he studied and meditated on the sacred Scriptures, soon becoming convinced that they were in very truth what they claimed to be—the Word of God. Rev. George W. Gale, the Presbyterian minister, frequently dropped into Finney's office to converse with him on matters of religion. He was a graduate of Princeton, and a preacher of the ultra-conservative Calvinistic theology. His doctrines and arguments confused rather than enlightened the inquiring student. Finney's clearly stated arguments against the Calvinistic teachings of the day convinced the minister that the young man was thoroughly hardened against the gospel, and when the church proposed making Finney an object of prayer, Mr. Gale opposed the plan, saying that Finney was a hopeless case.

Finney, however, continued to attend the weekly prayer meetings in the church, and to study the Scriptures. He was deeply impressed with the fact that the prayers he listened to week by week went unanswered, and that those who offered them apparently did not expect any answers. On one occasion he was asked if he did not desire that they should pray for him. In his report of the incident, Finney says: "I told them, no; because I did not see that God answered their prayers. I said, 'I suppose I need to be prayed for, for I am conscious that I am a sinner; but I do not see that it will do any good for you to pray for me, for you are continually asking but you do not receive. You have been praying for a revival of religion ever since I have been in Adams, and yet you do not have it. You have been praying for the Holy Spirit to descend upon yourselves, and yet complaining of your leanness. You have prayed enough since I have attended these meetings to have prayed the Devil out of Adams, if there is any

virtue in your prayers, but here you are praying on, and complaining still.' I was quite in earnest in what I said, and not a little irritable, I think, in consequence of my being brought so continually face to face with religious truth; which was a new state of things to me.

"But on further reading of my Bible, it struck me that the reason why their prayers were not answered was because they did not comply with the revealed conditions upon which God had promised to answer prayer; that they did not pray in faith, in the sense of expecting God to give them the things they asked for."

Thus step by step the Lord was leading His chosen servant along the "Damascus Road" toward the place of vision and decision. The study of the Scriptures, the weekly prayer meeting, the public worship, and the private conversations with Mr. Gale and the elders of the church were all making their impressions upon his soul.

Notwithstanding the discouraging advice of their minister, a group of young people in the church banded themselves to pray regularly for Finney's conversion. Having come, through the study of the Bible, to the conviction that it was the true Word of God, he was brought face to face with the question of his personal relationship to Christ. Would he accept the gospel plan of salvation, or continue in a worldly and godless life?

On Sunday evening, October 7, 1821, Finney declared his intention to at once settle the matter of his soul's salvation by seeking to make his peace with God. For the following two days much time was spent in the searching of the Scriptures and in prayer. On Wednesday morning as he was walking to the office, the Spirit of God suddenly so illumined his mind that he saw clearly the reality and sufficiency of the atoning death of Christ, and that salvation was a gift to be received by faith alone. At once the question was presented to his heart: "Will you accept it

now, today?" And promptly his heart replied: "Yes, I will accept it today, or I will die in the attempt."

Seeking a place in the woods where he could be alone, he retired to a secluded spot near the village. Pride now entered the struggle. Fearful lest someone should see him going into the woods to pray, he skulked along the fence into seclusion. Arriving at a place of solitude, he tried to pray, but found his heart cold and prayerless. Overwhelmed at the realization of his pride and sinfulness, and fearing lest he had grieved away the Holy Spirit, he cried aloud to God for mercy. A passage of Scripture now flashed into his mind: "Then shall ye seek Me and find Me, when ye shall search for Me with all your heart." Like a drowning man, the seeking sinner grasped at the promise of God, and cried out: "Lord, I take Thee at Thy Word. Now Thou knowest that I do search for Thee with all my heart, and that I have come here to pray to Thee, and Thou hast promised to hear me." Other gracious promises came to his mind, and were claimed by faith. Gradually the burden of sin and guilt seemed to lift from his soul, and he rose from his knees saying to himself: "If ever I am converted, I will preach the gospel."

Returning to the village he found that it was nearly noon. His heart was completely at rest and peace. All concern for his salvation was gone. He found himself wondering if he had grieved the Holy Spirit away from him, and tried to get back his former convictions of sin. After dinner he took down his bass viol and played some sacred hymns, but could not continue for weeping. In the afternoon he was busy, as the law office was being moved to another building, but in the evening as soon as he was alone, he again tried to pray.

Suddenly his whole being was flooded with such overflowing joy as he had never experienced before. The room appeared to be filled with light, and he seemed to see the

Lord Jesus Christ face to face. Weeping with joy, Finney fell down at the feet of his Lord in confession and worship. Thus, through experience he entered into full realization of the truth of justification by faith. Rising from his knees and seating himself by the fire, Finney suddenly received a mighty infilling of the Holy Spirit. Wave after wave of spiritual power and blessing passed over him, until he cried out: "I shall die if these waves continue to pass over me. Lord, I cannot bear any more." Never again did he doubt the reality of his salvation, or of the Spirit's presence and power in his life.

The next morning at the office, the manifestation of the Spirit was repeated in a similar manner, and from that moment Finney's life, like that of Saul of Tarsus, moved in a new direction. At once he became a Spirit-filled witness for his crucified and risen Lord. The practice of the law had lost all of its attractiveness for him. That very morning a deacon in the church came into the office to remind Finney of a case of his which was to be tried in court at ten o'clock that day. Finney replied without hesitation: "Deacon B—, I have a retainer from the Lord Jesus Christ to plead His cause, and I cannot plead yours." The deacon dropped his head, went out and settled the case, then sought the Lord and entered into a richer spiritual experience than he had known before.

The news of Finney's conversion created great excitement in the village of Adams. Some scoffed at the report. Mr. Gale said that he did not believe it. Finney, however, testified of his new joy and peace to all whom he met. That evening, without any appointment or announcement, the people flocked to the church, until the building was packed. Finney arose and told of his experience. After he had finished speaking, Mr. Gale, the minister, stood and made confession of his doubts and unbelief, and then called on Finney to pray. A revival broke out which swept with great power through the town, and into the

surrounding country, resulting in a large number of conversions.

Mr. Finney had said that if he was converted he would preach the gospel. Now, following his mighty baptism with the Spirit and with power, he could do nothing else; indeed, he had no other desire than to preach.

In the spring of 1822 he was taken under the care of Presbytery as a candidate for the gospel ministry. He was urged by Presbytery to go to Princeton Seminary, but because of his distrust of the ultra-Calvinism of the Princetonian theology, he declined. His own pastor, Rev. George Gale, was therefore appointed to supervise his studies, but Finney's study with Mr. Gale was largely controversy, for he strongly disagreed with the doctrines taught by his minister. His own methods were more effective than those of the ministers who advised him, and he refused to be bound by their traditions. The Spirit of God was leading His chosen servant, and was preparing his mind and heart for the great work which lay ahead. He was given remarkable insight into the primary truths of redemption, and he preached them. The Lord taught him much of the spirit of prayer, and richly blessed his testimony to the salvation of souls. He persuaded others to join him in an early morning prayer meeting which greatly furthered the revival in Adams. When, a little later the older members of the church began to lag in this important duty, he gathered together a band of young people who agreed to pray three times daily in their own homes. The Spirit was immediately manifested in new power, and interest in the revival again increased.

In March of 1824 the Presbytery examined Finney, and unanimously licensed him to preach the gospel. Many of the ministers disagreed with Finney's theology, but they could not disregard the evident power and blessing of God upon his labors. Soon after his licensure he was commissioned as a missionary in the northern part of his home

county, and began his ministry at Evans Mills. There were two small congregations here, the Baptist and the Congregational, but no church edifice. They worshipped on alternate Sundays in the schoolhouse. Finney preached in this building for several weeks to large congregations, who complimented him on his sermons, and there was much interest, but no general awakening.

Finney's methods of pressing home his message were bold and unique, and remarkably effective. After some weeks with no marked results, he told the people that he had come there, not to please their ears, but to save their souls, and that if they did not want to receive the gospel he could spend no further time with them. He then asked all who would accept Christ as their Saviour to arise, and all who were resolved to refuse Christ and not become Christians to remain in their seats. As he had expected, all remained seated. After looking at them for a few solemn moments, Finney addressed them thus: "Then you are committed. You have taken your stand. You have rejected Christ and His gospel; and ye are witnesses one against another, and God is witness against you all. This is explicit, and you may remember as long as you live that you have thus publicly committed yourselves against the Saviour, and said, 'We will not have this man, Christ Jesus to reign over us.'"

Thus pressed, the people angrily arose as one body, and started for the door. Finney stopped speaking, and as he paused, the people turned to look at him. He said: "I am sorry for you, and will preach to you once more, the Lord willing, tomorrow night." The people all left except one man, a deacon in the Baptist church. He came forward and took Finney by the hand. "Brother Finney," he said, "you have got them. They cannot rest under this. You have done the very thing that needed to be done, and we shall see the results." Finney and the deacon agreed to spend the next day in fasting and prayer, separately in

the morning and together in the afternoon. The populace was much excited, and many threatened bodily violence against Mr. Finney, but the Lord was at work in hearts. The two praying men were given strong assurance that they had prevailed with God, and that victory was certain.

As the time came for the meeting, men left their business and women their housework, and the whole population flocked to the schoolhouse. For more than an hour Finney preached to them, the Spirit of God working meanwhile in their hearts. Deep conviction of sin spread over the whole congregation. Finney appointed another meeting for the following night, then went home with another family instead of going to his usual lodging place. During the night a number of persons in deep distress of mind sought for Finney, but he could not be found, and the spirit of conviction of sin deepened throughout the village. Finney spent the next day visiting in the homes of the town, and found everywhere a deep consciousness of sin and spiritual need. Revival swept the place with great power until almost everyone in the village was converted.

At this time there appeared a man, known as "Father Nash," who was destined to become one of the most effective helpers in Finney's campaigns. He was a Presbyterian minister whom Finney had first met at the Presbytery when he was licensed. The man at that time was in a backslidden spiritual state. Finney, in his Autobiography, tells of the transformation in this man, and of one of the remarkable results of his ministry at Evans Mills. He says: "At this place I again saw Father Nash. After he was at Presbytery, he was taken with sore eyes, and for several weeks was shut up in a dark room. He could neither read nor write, and gave himself up almost entirely to prayer. He had a terrible overhauling in his whole Christian experience, and as soon as he was able to see, with a black veil over his face he sallied forth to

labor for souls. When he came to Evans Mills he was full of the power of prayer. He was another man from what he had been at any former period. I found that he had a praying list of the names of persons whom he had made subjects of prayer, and sometimes many times a day.

"There was a man in the village who kept a low tavern, the resort of all the opposers of the revival. The bar-room was a place of blasphemy, and he himself was a most profane, abusive man. He went railing about the streets against the revival, and would take particular pains to swear and blaspheme whenever he saw a Christian. He had not been at any of the meetings. Father Nash heard us speak of this man as a hard case, and immediately put his name upon his praying list. He remained in town a day or two, then went on his way to another field of labor.

"Not many days afterwards, as we were holding a meeting with a very crowded house, who should come in but this notorious tavern keeper. His entrance created a considerable movement in the congregation, as people feared he had come in to make a disturbance. I soon became satisfied that he had not come to oppose, and that he was in great anguish of mind. He sat and writhed upon his seat. He soon arose and tremblingly asked if he might say a few words. He then proceeded to make one of the most heartbroken confessions I have ever heard.

"This thoroughly broke up the fallow ground in many hearts. It was the most powerful means that could have been used just then to give impetus to the work. The tavern keeper soon came out and professed a hope, abolished all revelry and profanity in this bar-room, and from that time on, as long as I stayed there, a prayer-meeting was held in his bar-room nearly every night."

In July, 1824, four months after his licensure, the Presbytery met in Evans Mills and considered the matter of

Finney's ordination. Some of the ministers expressed the opinion that he should confine his labors to country schoolhouses and rural districts. Little did they realize that before many years this man would be preaching effectively to the wealthy and cultured in some of the largest cities of the land, powerfully swaying great audiences for God; and that through his ministry a large part of the country would be stirred to revival. After some discussion, Finney was solemnly set apart and ordained to the gospel ministry.

During the first six months of his ministry, Finney divided his time between Evans Mills and Antwerp, another town a few miles away. At Antwerp, too, a remarkable revival took place. Soon after coming to this place an incident occurred which is one of the most unusual in all of Finney's experience. An aged man appeared and asked if Finney would preach in a schoolhouse in his district, about three miles away, as they had never had any services there. Finney appointed a meeting for the next day at five o'clock.

At the appointed time he found the schoolhouse full, and could only find a place to stand just inside the door. After a prayer, Finney announced his text from Genesis: "Up, get you out of this place, for the Lord will destroy this city." He vividly described the wickedness of the city of Sodom, the certain judgment awaiting it, and the urgency with which Lot was commanded to escape. While he was speaking, Finney noticed that the people appeared to become very angry, but could not understand how he had offended them. He remarked that as he understood they had never had a religious service, he inferred that they must be an ungodly people, and urged them to immediate repentance and confession. Their anger turned into deep conviction of their sin, and they began to cry for mercy. Later Finney learned that the place, because of its great wickedness, had been nicknamed Sodom, and

that the old man who had asked him to preach, the only Christian in the place, was called Lot. The people had thought at first that Finney was becoming offensively personal, but his earnest appeal had reached their hearts and turned them to God. The revival there was effective and enduring, and the whole life of the community was graciously transformed. Some of the young men converted that day later entered the gospel ministry.

Being engaged to marry, in October 1824 Finney journeyed to Whitestown, in Oneida County, and there married a young woman who earlier had been among the little band of faithful young people in Adams who had prayed for his salvation. His bride made her preparations for housekeeping, and after a day or two of honeymooning, Finney left her at Whitestown, while he returned to Evans Mills to secure a conveyance with which to move their goods to that place. He preached one Sunday at Evans Mills, intending to return within a few days for his wife. However, a messenger appeared from a village a dozen miles away, saying a revival had started there, and asking him to come and help them. Finney answered the call, writing to his wife that the circumstances were such that he must defer coming for her until God opened the way. All through the winter the calls kept coming from one village after another so that he could not leave. In the spring of 1825 he started again for Whitestown to get his wife, but stopped at Le Rayville to have his horse shod. The people there, learning of his presence, begged him to preach to them, and so great was the interest aroused that Finney had to arrange with one of the brethren to go after his wife, while he continued with the services.

A number of other revivals followed at the towns of Gouverneur, De Kalb and Western, and several smaller places. Until this time Mr. Finney's work had attracted only local attention, and had been entirely in small rural

towns. Early in 1826 the pastor of the Congregational church at Rome, New York, invited Finney to exchange pulpits with him, and Finney reluctantly consented. During the three weeks that he spent there, five hundred persons were converted, and the whole character of the town was changed. This revival at Rome marks the beginning of a new phase of Finney's work as an evangelist. His work became continually more widely known, and he was invited to ever larger cities. From Rome he went to the city of Utica, from whence the revival spread rapidly into all of the surrounding country. At about this time some strong opposition arose against Finney, because of slanderous and false reports of the methods used in his meetings; reports which were zealously circulated by enemies of the revival. Among the leaders in this opposition were Dr. Lyman Beecher and Dr. Asahel Nettleton. Despite the opposition, however, Finney continued with his preaching, with the manifest blessing and power of God, and resistance to the work gradually subsided, while the revival continued to spread.

Following powerful meetings at New Lebanon and Troy, New York, Finney was invited to preach at Wilmington, Delaware, and from there went to Philadelphia where he labored successfully for a year and a half. His congregations often numbered more than three thousand persons. Many were converted, and the influence of the awakening was felt in every section of the city. During his labors in Philadelphia in the spring of 1829 some lumbermen who had come down the Delaware river with their rafts of lumber, attended his meetings and were converted. Returning to the woods they testified to what they had learned of the saving power of the gospel, and soon the revival had extended along the river for a distance of eighty miles. Within a space of two years more than five thousand conversions were reported from these lumber districts.

In the years immediately following 1830 successful

awakenings were held in Auburn, Buffalo, Providence, Boston and New York, among other cities. But perhaps the most influential and far-reaching of all Mr. Finney's meetings were the ones held in the city of Rochester, New York. The first of these was held in the summer of 1830. Here Finney had the help of a Mr. Abel Clary, a man who, like Father Nash, was mighty in prayer. He never was seen in the public meetings, but while Finney was preaching, Mr. Clary would go apart and wrestle in prayer for the outpouring of the Spirit and the salvation of souls. The spirit of prayer was poured out, and a number of Christians stayed away from the meetings to give themselves more fully to prayer. Rochester at that time was a young city, full of thrift, enterprise and sin. As the revival progressed, the whole moral tone of the city was changed. Out of a population of ten thousand, fully a thousand were converted and united with the churches. Many of these converts were among the most influential men and women in the city. There had always been a large number of lawyers residing in Rochester. These men were deeply stirred. They came freely to the meetings, and very many of them were converted. Some years later, when Finney was again in Rochester, one of the prominent judges was converted, and it is said that when this judge came to the altar in confession, the members of the legal profession crowded the aisles as they pressed to the front to yield their lives to Jesus Christ.

As a direct result of this revival in Rochester, an awakening swept over the whole country, and hundreds of towns and cities were revived and refreshed. The large cities especially felt the gracious influence of the movement. Years later Dr. Lyman Beecher, in conversing with Finney about this nation-wide awakening, remarked: "That was the greatest work of God, and the greatest revival of religion that the world has ever seen in so short a time. One hundred thousand were reported as having con-

nected themselves with the churches as a result. This is unparalleled in the history of the church, and of the progress of religion."

From this time on Finney was recognized as the leading revivalist of the times. The opposition against his work had subsided, and he continued to labor, both in the cities and in rural areas with marked success. In 1834 the Broadway Tabernacle was erected in New York City, and a Congregational Church was organized there, with Finney as the pastor. In 1835 he accepted the professorship in Theology at Oberlin College, which had been newly organized in Ohio. Not wanting to give up the revival preaching in which God has so used him, Finney arranged to spend his summers at Oberlin in teaching and administration of the school, and the winters at Broadway Tabernacle, and in revival work in other sections. For the remaining years until shortly before his death in 1875, he frequently engaged in extensive revival meetings both in England and in America with marked success and power. As revivalist, theologian and college administrator he left an impression upon the Christian life of America which has endured to this day. It has been estimated that during his long ministry he was instrumental in leading nearly half a million souls to a saving faith in Jesus Christ, in addition to the many thousands who, since his death, have been richly blessed in their spiritual experience through the reading of his Autobiography, his published sermons and his Revival Lectures. A number of the most successful evangelists in the modern American church were influenced to enter the ministry through reading Finney's Autobiography.

Each of the three essential principles of revival is seen to a remarkable degree in the life and work of Charles G. Finney. He was pre-eminently a man of prayer. Every problem, every difficult case, every human need was brought before God in prayer. When the work of revival

lagged, Finney prayed and urged others to pray, and God answered in power. The prayer labors of Father Nash and Abel Clary had a mighty effect upon Finney's revival efforts. Prayer was an integral part of the revivals of this period.

The power of the Holy Spirit was manifest in all of Finney's work from the very beginning, when he received those mighty baptisms and anointings of the Spirit. His preaching was ever attended with evidence of the Spirit's power. It was the work of the Holy Spirit that brought the deep convictions of sin which so characterized Mr. Finney's meetings, leading hardened sinners to cry to God for mercy. It was the searching ministry of the Spirit that brought men out of their darkness into a clear and joyous faith in Christ as their Saviour.

The third essential of revival, a yielded personality, was seen in the ministry of Finney in unusual measure. If ever a human life was fully given to God as an instrument of righteousness, it was true in the life of Charles Finney. From the moment of his conversion his life was not his own, but was surrendered without reserve to the control of the Spirit of God. In his own words, he had accepted a retainer from the Lord Jesus Christ, and could accept no other cases. Revival came to the church of that day because these three conditions of revival were fully met in the life and ministry of this man of God. God is able to send revival again, but God and the nation are waiting today for the modern man of God who will fulfill these conditions.

A number of other evangelists labored in America in this same period, whose work should be considered at this point. Most prominent and successful of these revivalists were Rev. Edward Norris Kirk, Rev. Daniel Baker and Elder Jacob Knapp.

Edward Norris Kirk was a native of New York City, born on August 14, 1802. Entering Princeton College at the

early age of fifteen, he graduated three years later, following which he engaged in the study of law for two years in his native city. The crisis in his career came in 1822, when he was converted to Christ at the age of twenty.

Shortly thereafter he entered Princeton Theological Seminary in preparation for the gospel ministry. Following his licensure in 1826, he was engaged for two years as a missionary in the middle and southern states under the American Board of Commissioners for Foreign Missions. In 1828 he assumed the pastorate of a Presbyterian Church in the city of Albany, New York. His eight years' ministry here was a prolonged revival, more than a thousand persons being added to the rolls during those years. In addition, he assisted other pastors in more than thirty local revivals, in which many persons were converted under his Spirit-filled preaching. Much of Finney's best work had been done among audiences which were often uncultured, in rural areas. Dr. Kirk's ministry, on the other hand, was confined mainly to cultured city congregations. The Spirit of God graciously honored the work of both men with powerful revivals and the salvation of many souls.

In 1837 Dr. Kirk went abroad for two years, and upon his return to the land of his birth he did not at once resume a pastorate, but spent several years in evangelistic labors. Revivals occurred under his preaching in many of the larger cities of the eastern states, including New York, Philadelphia, Baltimore, Boston and Hartford. He was eminently successful as an evangelist, and contributed much to the revival spirit of the age.

Early in 1842 he was called to the pastorate of the newly organized Mt. Vernon Congregational Church of Boston, and began there a ministry which continued fruitfully for more than thirty years. Among those who were converted in his Sunday School and united with the church on confession of his faith was an ungainly, unlet-

tered lad of seventeen years, by the name of Dwight Moody; a lad who was later to become one of the outstanding revivalists in the history of the American church. Dr. Kirk was an eloquent and zealous preacher, with the burning passion for souls of the true evangelist. The life of the Boston church during his pastorate was a continuous revival, where souls were not only saved, but nurtured in the Christian faith. Thousands were led into a clear faith in Christ under his long pastorate. His preaching was scholarly and persuasive, and of a style that appealed to the cultured, but was heart-searching, powerful and effective. He was a man of piety and prayer, whose faithful, earnest labors contributed much to the spiritual life of his day.

Rev. Daniel Baker, D.D., an evangelist of the Old School Presbyterians, was born in the state of Georgia in 1791. He was converted at an early age, and began soon to plan on the ministry as a life career. When twenty years of age he entered Hampden-Sydney College to begin his preparation, but about a year later transferred his studies to Princeton College. Religion was on the wane at Princeton at that time, and had experienced no religious awakening for many years. Young Baker, with three other like-minded students, inaugurated a weekly prayer meeting to intercede for the conversion of their fellow students, and for a spiritual revival in the college. When, after some weeks, no results appeared, Baker set about to produce them. Proposing to his companions that they go from room to room interviewing the unbelieving students, they were able on the very first day to lead a number of them to faith in Christ. The result was a revival in which nearly half the students at Princeton were converted.

Graduating from college in 1815, Dr. Baker began an unusually successful ministry as a soul winner and an evangelistic preacher. Most of his labors were in the southern section of the country, where he held a number of pas-

torates. He labored as a pastor and evangelist in Georgia, South Carolina, Kentucky, Alabama, Mississippi and Texas. The later years of his life were spent, first as financial agent, then as president of Austin College, a Presbyterian institution which he had been instrumental in founding in Texas. But whether he labored as pastor, college administrator, or pioneer preacher, he was ever pre-eminently a soul winner, whose chief interest in life was the salvation of men. In his preaching he emphasized the Old School doctrines of Calvinism: the sovereignty of God, divine election, man's total depravity, the sufficiency of the atonement of Christ, and the final perseverance of the saints.

The third of the trio of lesser lights in this period of Finney's labors was Elder Jacob Knapp. Elder Knapp was born in Otsega County, New York, on December 7, 1799. Although brought up in the Episcopal faith, he was led, when eighteen years of age, to accept the tenets of the Baptist church, through witnessing an immersion service. Upon coming of age, he accepted immersion, and determined to prepare himself for the Baptist ministry. After many hardships and discouragements, he graduated in 1825 from the Hamilton Theological Institute, and began his ministry. After a few years in the pastorate, marked by much success in soul winning, he determined to enter the evangelistic field. Laboring at about the same time as Mr. Finney, and over much of the same territory, Elder Knapp confined his ministry principally to the Baptist churches, many of which were not reached by Mr. Finney. Great blessing and power attended the work of this man of God with many conversions.

Knapp's most successful revival was held in Boston in 1841. The ground had been providentially prepared by Mr. Finney, who had preceded him in the city, and he was followed shortly afterwards by Dr. Kirk. The harvest was ripe and ready for reaping. The whole city was pow-

erfully stirred for God. Bar-rooms, gambling houses and places of amusement were closed, and the people turned to seek God with the whole heart. Although Mr. Knapp had been invited to the city by the Baptist churches, all denominations united harmoniously in the revival. The awakening became known as the Great Boston Revival, and more than four thousand souls were added to the churches. It was one of the most remarkable awakenings of a city in the spiritual history of America.

A number of other men aided in the revival work of this period. Worthy of mention are Jedediah Burchard, whose ministry was largely in New England and New York; Orson Parker, a pioneer preacher who ministered to the newer communities of the middle west; and the evangelistic labors of Lyman Beecher, Edward Payson and Albert Barnes. Elder Jabez Swan worked with Elder Knapp among the Baptists, and numerous other local preachers carried on the work of revival among the Methodists.

The period of Finney's greatest work, from 1825 to 1842, was a time of widespread and powerful revival throughout the nation, although most of the work centered in the rural areas and the populous cities of the eastern states. The truth which Charles G. Finney brought into prominence, and around which the revival centered, was the urgent necessity for immediate and sincere repentance, and acceptance of the pardon offered at the cross, rather than waiting in hopeless indifference for God to convert men. Finney taught that the atonement was available for every sinner, not merely an elect few, and that man's responsibility was to accept salvation at once and enjoy it.

The powerful revivals of this period gave new spiritual strength to the American church, and divinely prepared the nation to meet the storms of political and sectional controversy which were arising in dark portent. They supplied strength and endurance for the stress and strain of

national expansion which lay just ahead. God's hand was still upon the nation in blessing. Foreseeing the perils which threatened, He had graciously raised up chosen servants through whom He poured out His power in revival of the church. So long as the Lord God reigned in the hearts of His people, the security of the nation was assured.

CHAPTER SIX

THE REVIVAL OF 1857-58

THE two decades preceding the Civil War are among the most interesting years of American history. They were years of vital movement and expansion; years which left an indelible impress upon the whole future course of American life.

The cultural life of the nation still drew much of its nourishment and inspiration from the more mature life of the mother lands, but the political ties which had bound us to Europe were now completely severed. As a nation we had begun to stand on our own feet. There began in this period an unprecedented and undreamed of expansion of material prosperity, stimulated by the development of the railroad and the telegraph. At this time began, too, the accumulation of vast fortunes in the hands of a few men. The New York "Tribune" stated editorially in 1854 that with the creation of princely fortunes on the one hand, and a stream of dire poverty pouring in on the other, conditions were becoming as hideous as those in the old world. The rapid expansion of industry, coupled with an influx of immigration from Europe, caused the rich to grow ever richer, and the poor to become poorer. A part of the nation, influenced by the moral energy of its Puritan and Quaker ancestry, turned more fervently toward God and righteousness. Another part cast off the old restraints and defied the voice of conscience in the pursuit of the material wealth which was so easily acquired. Still another section of the populace, aware of the unprece-

dented opportunities presented by the rapid growth of the nation and the rise of industry, gave themselves to the greedy and selfish accumulation of economic power.

In the midst of this period gold was discovered in California, and much new land was acquired through the conquests of the Mexican War. Thousands of pioneers crossed the plains and settled in the far west. Serious famines in Ireland in 1845 sent throngs of immigrants to America, most of whom settled either in the eastern cities or on the plains of the west. From a population of only five millions in 1800, the nation had increased to twenty-three millions in 1850, and to thirty-one millions ten years later. The growth of the cities was even more rapid than the rest of the country.

In many of these cities, notably in New York, deep seated political corruption developed. The New York "Tribune" stated at about this time that as the men of prosperity and culture had withdrawn, the actual government of the city rested upon a gigantic conspiracy of ten thousand rum sellers to get rich or live uselessly at the general cost, and that cooperating with these was a great army of hoodlums.

The period we are now considering may be called the golden age of American literature. Prescott, Bryant, Longfellow, Whittier, Hawthorne and Emerson produced some of their best works during these years. Motley's "Rise of the Dutch Republic" appeared in 1856. Bancroft published several volumes of his American History in the same decade. The Americans of these times were great readers. Harper's Magazine published serially a number of the fictional works of Dickens and Thackeray. Putnam's Magazine and the Atlantic Monthly also were widely read. The circulation of daily and weekly newspapers increased rapidly, and exerted a powerful influence over the thinking of the nation.

It was an era of contrast and conflict, between ideal-

ism and materialism; between humanitarianism and cruel greed; between slavery and abolition; between the high purposes of political philosophy and the sordid purposes of political corruption; between evangelical religion and the popular gospel of success.

But the burning question of the times was the slavery issue. Should the nation become slave or free? Should it be united or divided? Was it to disintegrate, or should it stand, one nation, indivisible and sovereign? The issue stirred the nation to its depths, arousing intense and bitter feeling in every corner of the land. The work of Wendell Phillips and his fellow abolitionists, and the passage of the Fugitive Slave Law, the Dred Scott decision by the Federal Supreme Court, the publication of "Uncle Tom's Cabin," the atrocities carried out by John Brown and his followers, and numerous other incidents served to keep the emotions of the public at fever heat. Bitter inter-sectional and inter-racial hatreds were aroused, and war loomed just ahead. The times were most unpropitious for a powerful religious awakening, but God works in mysterious ways to bring men to a consciousness of their need of Him.

Preoccupied with the mad scramble for wealth, and forgetful of the things of God, the nation was abruptly jolted to a needed awakening. The tremendous growth in material prosperity was suddenly interrupted by a severe financial panic. Greedy speculation, excessive railroad development, and a wild-cat currency system combined to bring about an unexpected collapse in the financial structure of the nation. Hundreds of banks failed, specie payments were suspended, railroads went into bankruptcy and thousands of merchants and business houses all over the nation were forced to close their doors. Factories were shut down, and thousands of men walked the streets of the cities in idleness and hunger. Stripped of

their self-dependence, and in despair, men again found time to think on their need of God.

But hard times do not always bring about a revival. In the year 1837 there was a financial panic fully as unexpected and as widespread, and much more disastrous than the one in 1857, yet there was no discernible turning of the nation to God as a result. In 1929 there began one of the most severe and prolonged business depressions in America's history, but again there was no religious awakening and calling upon God. In 1857, while the circumstances of the times served to strip away the material things upon which men had built their hopes and bring them to a realization of their need of God, there were in addition, the essential conditions for a revival. In the life of a humble lay missionary in New York City was found the yieldedness of will and the prayer of faith through which God could work.

The revival began in a most inauspicious manner, illustrative of the Scriptural truth: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." In downtown New York, manufacturing and commercial interests were crowding the churches out of that section of the city. The Brick Presbyterian Church and the Broadway Tabernacle had moved to more favorable districts, but one of the larger churches, the old North Dutch Church, remained in its old location at the corner of William and Fulton streets. A foreign population of the poorer class had replaced the former church-going element. Attendance at church services was small, and the work was discouraging. In an effort to reach the unchurched multitudes who had crowded into the district, the North Dutch Church, in July 1857 employed a lay missionary in the person of Mr. J. C. Lanphier, to call upon the families living in the section around the church, distributing tracts and inviting the people to the church and to the Lord.

In undertaking this difficult task, Mr. Lanphier found many discouragements. In personal prayer he drew comfort and strength from above for his own soul. It occurred to him that others, too, might find courage to meet their pressing problems in a weekly prayer meeting. The noon hour was decided upon as the most acceptable, and on September 23, 1857, the first prayer meeting was announced at the Fulton Street North Dutch Church. The meeting had been thoroughly publicized in the homes, hotels, offices and factories throughout the district. For the first half hour after the appointed time Mr. Lanphier prayed alone. Then, one by one, others began to drop in, until a total of six persons had gathered for prayer. The next week twenty appeared, and by the third meeting the attendance had increased to forty. At this third gathering it was decided to make it a daily meeting. Everyone was free to come and go at his own pleasure, staying as long as he desired, and leaving when necessary. The meeting lasted only an hour, and was closed promptly at the appointed time. Week by week, slowly but steadily the interest and attendance mounted. Within four months all three lecture rooms in the building were crowded to overflowing, with simultaneous meetings under different leaders. The movement spread soon to other churches, and to other sections of the city. A daily prayer meeting was opened in Plymouth Church in Brooklyn. By spring there were more than twenty daily noon prayer meetings going on in New York City. Some of the largest churches in the city were crowded to capacity, not only at the noon hour, but for evening gatherings as well. The police and fire departments threw open their buildings for prayer services. Other meetings for prayer were held at other times of the day to accommodate the convenience of everyone. Preaching services were held to further the work of the revival which had broken out, but it was the noon prayer

meeting, not the preaching service, which was the real heart and power house of the revival.

Burton's Theater, named for the English actor and playwright, was engaged for religious purposes, and was crowded night after night with eager throngs who came for prayer, and to listen hungrily to the stirring messages of Theodore Cuyler, Henry Ward Beecher and other eloquent men. It is related that on one occasion, Burton himself was in the audience when a man arose and prayed fervently for the great actor, and that Burton was greatly moved. At this same service singing was heard from another room. Henry Ward Beecher, who was presiding, stepped to the footlights and said: "Brethren, do you hear that? That is the sound of worship out of the old bar-room of this theater. Let us spend two minutes in silent prayer and thanksgiving." The New York "Evening Post" gave an account of the last meeting held in this historic theater, which Beecher also led. Beecher, speaking most earnestly, said: "What a history has been here. The history of this building in other days no man has written, and no man can write; and only eternity itself can disclose the fictitious joys and the real sorrows; the seeming virtues that masked corruption of manners; or the ten thousand forms of external purity which covered hideous vice. Then came the season of idleness. The old building where the lights had flashed so long upon such varied scenes was deserted. Then came this strange transformation. It was opened for God's people to sing and pray in. We are sure that tens and scores of men who, with reckless haste were hurrying down to destruction have been plucked as brands from the burning. God be thanked that heaven's gates have been opened in the place of hell."

The revival did not long remain local in extent, but spread to other cities, and soon became the headline news of the day. It was given wide publicity by the

daily and weekly press, even crowding stories of crime, politics and slavery agitation from the front pages. Several of the New York dailies published Revival Extras, giving latest news of the progress of this remarkable religious awakening in various parts of the land. A glorious work of divine grace was reported from an island off the coast of Maine. News of a mighty outpouring of the Spirit came from the city of Cincinnati. Minnesota and New England and New York State, and the woods of Michigan sent word of scores and hundreds of anxious souls who were seeking the Lord in anxious prayer.

Evidence that this awakening was a true revival is seen in the rapidity with which the movement spread across the nation, first through the middle eastern states and into New England, and then to the west. Philadelphia was one of the first cities outside of New York to be touched with revival fire. The ground there had been providentially prepared for the Spirit's work through a series of meetings the previous winter, conducted by Rev. James Caughey, a prominent Methodist evangelist. Among the visitors to the Fulton Street Prayer Meeting in New York, early in its progress, was a young man who was a member of the Philadelphia Young Men's Christian Association. In the meeting for prayer he had received rich blessing for his own soul. Returning to Philadelphia, he proposed to the leaders of the Y.M.C.A. in his home city that a similar meeting be held there. The suggestion met with favor, and in November, 1857 a noon-day prayer meeting was begun in the Union Methodist church. The attendance at first was small, but three months later the meeting place was changed to a more central location, and the interest at once increased. A large auditorium was secured, and for many weeks an audience of more than three thousand daily crowded into the building to join in united prayer. Similar services were opened in various parts of the city, and daily preaching services were begun. All classes of

people attended: artisans and professional men, bankers and clerks and laborers. Teamsters and office helpers would drop in for the singing of a hymn, or a brief time of prayer, then hurry away to their work. The whole city was stirred by the power of revival, and within a year it was estimated that more than ten thousand persons had been converted.

In Chicago, too, the revival swept powerfully over the entire city. Many of the churches instituted noon-day prayer meetings, and one of the largest theaters in the city, seating more than two thousand persons, was crowded daily with eager throngs, seeking spiritual help and refreshing through prayer.

Charles G. Finney was preaching in Boston at this time. A noon-day prayer meeting for business men was instituted, and revival became general throughout the city, but due to opposition from liberals and Unitarians, it did not reach the high tide of effectiveness it had attained in other places. Much good was accomplished there however. Many forsook the bar-rooms, and burned their playing cards and their infidel books, and found peace through faith in Christ.

There was scarcely a city in the northern section of the nation where the influence of the revival was not felt. And not only in the large cities, but in thousands of the smaller towns, and in villages and hamlets and rural communities in every part of the nation revival fires broke out. It was reported that in some of the towns of New England not a single person remained unconverted. In one of Mr. Finney's meetings in Boston, a visitor from the west arose and testified that he had recently journeyed east from Omaha, Nebraska, and that he had found a continuous prayer meeting all of the way; a prayer meeting that was two thousand miles in extent. The revival appeared in the most unlikely places. Women found Christ in their parlors; a conductor on a New York City horse car was

converted in his car; whole families of Jews were led to see Christ as their Messiah; the most hardened infidels were melted by the Spirit's power, and led to the cross. Life in the colleges of the land was transformed, and multitudes of the students were converted. Every class of society was reached and changed.

Even ships at sea, nearing American ports, came under the influence of the awakening. Ship after ship arrived with the same story of sudden conviction of sin, and conversion among both passengers and crew. An instance was told of a captain and crew of thirty on one ship, all converted, and entering the harbor rejoicing together in their new found faith.

One of the most remarkable results took place on the old battleship "North Carolina," anchored in New York harbor as a naval receiving ship. More than a thousand young men were on board. Among these were four Christian boys, who agreed to meet together for prayer. They were granted the use of a small room far below the water line. As they knelt in prayer, the Spirit of God so filled their hearts with joy that they broke into song. The sounds so strange to a battleship arose to the decks above, and the ungodly men on board came running to mock and jeer. But the convicting power of God so gripped them that many remained to pray and to cry for mercy. Strong men who were deep in sin were literally broken down, and knelt humbly in penitence and in faith. Night after night the prayer meeting was held, and hundreds were converted. Ministers were sent for, and came out from shore to help in the gracious work. The ship became a mighty center of revival. Converts of the movement, completing their period of training, were sent out to other ships throughout the navy, and so revival fires were kindled everywhere that American naval vessels sailed. Wherever these men went they started prayer meetings, and became soul winners.

The Spirit of God was at work in many ways in furtherance of the revival. At about the same time that the first noon prayer meeting was inaugurated at the Fulton Street Church in the fall of 1857, two hundred ministers met in a convention at Pittsburgh to consider the nation's need of revival, and to discuss possible means of promoting it. After fervent prayer, an appeal for revival was formulated and addressed to the churches, to be read from the pulpits of the land on January first, 1858. It recommended, among other things, a house to house visitation by all of the churches, the preaching of the great doctrines of redemption, and the setting aside of the first Thursday of January as a national day of humiliation and prayer. A similar gathering met a little later in the city of Cincinnati, for the same purpose. These revival conventions, and the widespread observance of the national day of prayer greatly stimulated the progress of the revival. In answer to the united prayers of God's people ascending from every section of the land, the Spirit of God quietly but powerfully renewed the spiritual life of the church, and aroused among sinners throughout the nation a deep thirst for the things of God.

The revival of 1857 was unique among other awakenings in American history in that it centered about the fact of prayer. There were no outstanding, golden-mouthed preachers, such as Edwards, Whitefield and Finney. There was no excitement or emotional upheaval such as had characterized other awakenings. There were no plans or efforts to work up a revival. It was not man-made, but bore all the marks of a powerful work of God, sent in response to the fervent prayer of a humble man of God. The simple means of a noon-day prayer meeting for business men, in the heart of a great city, was the fountainhead of this mighty work of the Spirit, reviving the spiritual life of a nation. Like the slow, silent incoming of a mighty

tide of the sea, the revival swept over the country, bringing blessing and spiritual renewal wherever it touched.

Even in the southern states, in spite of the bitter feelings engendered by the slavery issue, the revival was felt strongly in many of the larger cities, and many converts were added to the churches. Later, during the war years there was a notable revival among the troops of the Confederate armies.

In the northern states no unfavorable reaction followed the progress of the awakening. As quietly as it had come, the tide of blessing slowly subsided, leaving the Christians and the churches of the land spiritually stronger, and with a new zeal for prayer and soul winning which long endured.

Contemporary accounts of the noon-day prayer meeting portray the simplicity of the means so effectively used by the Spirit of God. Quietly the people gather. Promptly at the appointed hour the leader of the meeting, either a minister or a layman, arises and announces a devotional hymn. One or two verses are sung, the music rising as a great joyous chorus. The leader prays briefly, then any person may pray or speak, for not longer than five minutes. If he exceeds that time, a bell is touched, and he gives way to another. Requests for prayer are spoken or read, some of them sent in from distant places. Believers ask prayer for unsaved loved ones. Sinners rise and request prayer for themselves. Testimonies are given of answers to prayer, and the breath of praise passes over the audience. Brief exhortations are spoken by one and another. Testimonies are related of the progress of the revival in other places. Promptly at the hour for closing the leader rises and pronounces the benediction, and the great audience passes solemnly and quietly from the building. A minister tarries for personal conversation with any who are seeking spiritual help. Such meetings were the heart and soul of this mighty nation-wide movement.

As a result of the revival the nation entered the dark days of the Civil War with a deeper faith in God and a firmer belief in the efficacy of prayer. War inevitably brings to a nation the demoralization of its moral and spiritual resources. The best of its young manhood is called from the restraining influences of the home to the laxity of the army camp, and the moral influences of the camp and the battlefield are not conducive to spiritual development. Drunkenness, immorality, gambling and profanity seem to be accepted as necessary evils in army life. Throughout the nation the excitements of war times distract men's attention from the things of God. The whole thought of the nation is centered on the prosecution of the war. But this gracious revival in 1857-58 prepared the nation for the ordeal. The spiritual life of the churches and of thousands of individual Christians was so firmly established that they came through the war years with undiminished zeal and earnestness. Church records of the period in the northern states indicate that church and Sunday School attendance not only did not suffer because of the war, but actually increased. In addition to maintaining their own work without relapse, earnest efforts were put forth for the spiritual nurture of the men in the army camps; while the general missionary giving and service of the church was not relaxed. But above all, the influence of the revival is seen in the stimulation of the spirit of prayer. Men learned to look to God for needed wisdom and courage for the days of darkness and distress.

Illustration of this fact came in 1863, during what was for the north the darkest period of the war. The United States Senate unanimously voted a resolution petitioning the President to set apart a day for national prayer and humiliation. President Abraham Lincoln responded promptly with the following proclamation: "Now, therefore, in compliance with the request, and fully concurring

in the views of the Senate, I do by this proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting and prayer."

The day was fully and faithfully observed by the Christian people of the north, and within two months the tide of war had changed, victory soon followed, and the security of the nation was preserved, one nation, indivisible and free.

The revival was remarkable not only for the divine preparation it provided for the coming conflict, but for the large numbers who were brought to Christ during the movement. It is estimated that more than half a million persons were converted during the year and a half that the awakening was in progress. In addition to this, countless numbers of believers were revived and strengthened in their personal spiritual lives, and brought closer to the Lord in prayer and faith. All of the denominations shared in the gracious results of the movement, and added many to their rolls. All classes of society were affected, from bank officials and wealthy merchants to the lowliest laborers; and from those of the highest culture to the most unlettered. All were united at the foot of the cross in a common fellowship in Christ Jesus.

The laity arose to a position of new importance in the church as a further result of the awakening. It was preeminently a revival of the laity. The leader, so far as there was a human leader, was not a prominent preacher, but a humble, unknown layman who had learned the art of prayer. When the revival was well under way, some of the noted preachers of the east determined that they must preach to further the movement, but no more people came to the evening preaching services than were coming to the noon-day prayer meetings conducted by laymen. Prayer, by humble, needy believers, continued to be the central force in furtherance of the revival. Heretofore most of

the aggressive leadership of the church had been in the hands of the clergy, but now the laity were aroused to a new realization of their potential usefulness in the work of the church, and zealously assumed their new responsibilities. The training afforded in the noon-day prayer meetings prepared a number of strong laymen for positions of leadership in the church.

A stronger spirit of unity and Christian fellowship was fostered among the churches through the united prayer meetings. On their knees together in prayer, Christians of divergent views learned to work together in harmony for the accomplishment of their common purpose, the salvation of souls.

Because of the bitter tensions brought about by the slavery issue, the southern states were not as powerfully affected as the rest of the nation during the early phases of the revival. God, however, had not forsaken His people in that section of the nation. Many of the leaders of the Confederacy were sincerely convinced of the rightness of their cause. There were thousands of godly, praying men and women in the South, and aggressive religious work was carried on in the camps and army hospitals there as well as in the north. Revival seemed extremely unlikely amidst the distractions and the degrading influences of army life, but in the autumn of 1861 a revival of unusual power broke out among the troops stationed around Richmond, Virginia. Beginning in the hospitals among the wounded men, it was carried into the camps as these men returned to active duty. Prayer meetings were organized and hundreds were converted. The movement spread rapidly throughout the army, reaching to the Army of the Tennessee, and finally into the extreme southwest, to the men encamped in Arkansas. The work was encouraged by the leaders of the army, many of whom were praying men. Generals Robert E. Lee and Thomas J. "Stonewall" Jackson were notably devout Christians. By midsummer of

1863 the revival had spread through all of the Confederate armies, and thousands of men had been converted. Chaplains and lay missionaries went among the troops preaching, distributing tracts, and dealing personally with the men as to their spiritual needs. Prayers and praise replaced the usual oaths and coarse songs of the army camps.

The Richmond "Christian Advocate," writing of the work, said: "Not for years has such a revival prevailed in the Confederate states. Its progress in the army is a spectacle of moral sublimity over which men and angels can rejoice. Such camp meetings were never before seen in America. The bivouac of the soldier never witnessed such nights of glory and days of splendor." By the end of the war at least 150,000 soldiers had been converted, and more than a third of all of the troops had become praying men. Again, this work of such power and fruitfulness in the face of insuperable difficulties marked the movement as the work of the Holy Spirit of God.

As the revival in the northern states during 1857 and 1858 had prepared that section of the nation for the terrible conflict which had threatened the disruption of the union, so this powerful awakening among the southern armies prepared the south for the desolations which followed their defeat. The men went home after the war to wasted plantations, poverty stricken homes, and a desolated land. Schools and churches alike had been destroyed. Bitter hatreds were aroused by the cruel treatment meted out by some of the unscrupulous politicians from the north. Only the Christian faith and the spiritual consolation found through the war-time revival sustained these men of the south through the severe trials and adversities which followed the war.

The spiritual life and deepened faith produced and nurtured by these revivals helped to heal the wounds of the

bitter conflict, and slowly to weld north and south together again into one Christian nation. United prayer and the power of the Spirit of God in this mighty movement gave the nation courage for the trying days of reconstruction, and prepared it to meet the challenges of the days ahead.

CHAPTER SEVEN

THE ERA OF DWIGHT L. MOODY

THE years between the close of the Civil War and the outbreak of the Spanish-American conflict was a period of severe political and social stress; a time of slowly developing industrial and material strength, from which America gradually emerged into a position of world power, but it was also one of the darkest and most shameful periods in all of America's political and social history.

The tragic assassination of President Lincoln immediately after the close of the Civil War greatly aggravated the difficulties and sorrows of the nation during the trying days of reconstruction. The great president's wisdom and tact and steady patience would have gone far toward holding in check the bitter hatreds and intersectional animosities which have made the period one of the most shameful in our history, but the steady hands of Abraham Lincoln had suddenly been removed from the helm of the ship of state, and the petty selfishness, the bitter hatreds, and the lust for personal power and personal gain which followed the war wrought havoc in the life of the nation. Political life was permeated with wholesale graft and corruption. The notorious Tweed Ring defied the law while they plundered the taxpayers of the City of New York of more than fifty million dollars; and this was merely one classic example of the general corruption prevalent in this period.

There was amazing material progress during these years. Following the completion of the first transconti-

nental railroad in 1869, with an abundance of cheap land, the western part of the country settled rapidly. The great cattle kingdoms took shape in the plains states.

While the manufacture of labor saving machinery contributed to the industrial expansion of the large eastern cities, it also made life easier on the farms, and provided more leisure for social and intellectual pursuits. The Lyceum and the lecture platform came into popular favor. Literary activity burst into full bloom, and many new writers appeared.

The period witnessed also a marked growth in the spirit of materialism, not only in social life, but in the realms of philosophy and religion as well. The theory of evolution expounded by Charles Darwin had received wide acceptance in educational and scientific circles, and a long and bitter conflict began between the theories of science and the claims of theology. Many of the followers of Darwin totally rejected the tenets of Christianity, and bitterly attacked the church, for the teachings of the Evolutionists and the claims of the Scriptures are irreconcilable.

Out of Germany about this time came the rationalistic and destructive "higher criticism" of the Bible, sowing the seeds of a God-denying, materialistic philosophy from which the world later reaped a terrible harvest of blood and tears. Many theological students from America went to Germany for advance study, and there imbibed these dangerous doctrines of German rationalism. Upon the return of these students, the infection spread to many American seminaries and pulpits, leavening the nation with this spirit of materialistic unbelief.

The cult of atheism made use, too, of the lecture platform, and for more than thirty years Robert G. Ingersol, an eloquent American lawyer, went up and down and across the nation lecturing to large audiences on the scientific grounds for doubting such doctrines as the divine inspiration of the Scriptures, eternal punishment, and even

the very existence of God. The seeds of atheism thus were planted in every corner of the land.

It was into these troubled times that God raised up, from a humble home of poverty, a mighty warrior for truth and righteousness, in the person of Dwight L. Moody, a man who for forty years was to hold aloft the torch of evangelism, and transform the religious life of his generation.

Dwight Lyman Moody was born on February 5, 1837, at Northfield, Massachusetts. His father, a bricklayer by trade, died suddenly when the boy was only four years of age, leaving the family in destitute circumstances. Twins were born a month after the father's death, making nine children in the family. Many women in such circumstances would have given up in despair, but Widow Moody, with the Christian courage she had inherited from her Puritan forebears, bravely carried on, and endeavored to train her children in the nurture and fear of the Lord.

An incident in this period, later related by Mr. Moody, throws a revealing light upon the true Christian piety and faith of the home in which the future evangelist was trained.

The family cow had died, and the destitute children were dependent upon the milk which had thus been provided. Mother Moody gathered her children about her and kneeling in prayer, asked her heavenly Father to send them another cow. Mr. Moody, in telling the story later, said: "We were not greatly surprised a few days later to see a neighbor appear, leading a cow into the yard," and he added, "Is it any wonder that I believe in prayer?"

Mrs. Moody was a religious woman, a member at that time of the Unitarian Church, and the children were sent regularly to the Unitarian Sunday School. The only baptism D. L. Moody ever received was administered by Rev. Mr. Everett, minister of the Unitarian Church, who was

very kind to the Widow Moody in her trials. Years later it became one of the greatest joys of Mr. Moody's life when he led his mother into the evangelical faith. She was a constant inspiration to him to her dying day.

Dwight, when he was about seventeen years of age, grew weary of the routine of life in a country village, and determined to seek employment in the city of Boston. He had two uncles who were engaged in the boot and shoe business in the city, but hesitating to be responsible for the headstrong youth, they at first gave him no encouragement. After a fruitless search for work, he again appealed to his uncles for help, and they agreed to take him into their store upon his promise not to drink or gamble, and to regularly attend the Mt. Vernon Church and Sunday School. The lad immediately proved to have a real talent for business, and soon became the most successful salesman in the store.

His early religious experiences were not so promising. Dr. Edward M. Kirk, the eloquent evangelist, was at that time pastor of the Mt. Vernon Church, and revival fires were ever burning under his preaching, but the earnest evangelistic messages had no apparent effect upon young Moody. Although he kept his promise to attend, he chose the most obscure seat he could find, under the gallery, and regularly slept through the Sunday services.

He was to exemplify in his own experience the value of personal evangelism, a subject which he emphasized to a remarkable degree in his own later ministry. Untouched by the virile evangelistic preaching of the great evangelist, he was led to personal faith in Christ by a humble, earnest individual.

Placed in a Sunday School class taught by Mr. Edward Kimball, Dwight early revealed his complete ignorance of the Bible, but he faithfully kept his promise of regular attendance. After a few weeks had passed, the Sunday

School teacher called upon the lad one day in the store where he was at work. With tear-filled eyes, he said: "Dwight, I wish you would give your heart to Christ."

The earnest appeal bore fruit, for a short time later Dwight L. Moody did give his heart to Christ, and entered into newness of life. Speaking of his conversion in later years, Moody said: "The morning I was converted I went outdoors and fell in love with everything. I never loved the bright sun shining over the earth so much before. And when I heard the birds singing their sweet songs, I fell in love with the birds. Everything was different."

Soon after his conversion Moody applied for admission to membership in Mt. Vernon Congregational Church, but his first examination proved unsatisfactory, and he was urged to further study the way of salvation. Humbly he followed this instruction, and ten months later was admitted to membership.

Two months after his admission to church membership, in September, 1856, Moody took his leave of Boston, and removed to Chicago, the thriving young city of the west, there to seek his fortune in the business world. In this city, which was henceforth to be the center of his varied activities, he found unlimited opportunities, not only for business success, but for Christian service. He at once transferred his church membership to the Plymouth Congregational Church of Chicago, and entered actively into the work of the church.

Realizing that there were many young men in this growing city who, like himself, were away from home and friends, he rented a number of pews in Plymouth Church, and each week invited young men to attend and sit in his pews. He thus early manifested that personal interest in the individual soul which so characterized his whole ministry.

On Sunday afternoons Moody attended a little mission

Sunday School, and offered to teach a class. Being informed that there were more teachers than pupils, and that he would have to recruit his own class, he appeared the following Sunday with eighteen ragged urchins he had gathered from the streets. Handing them over to other teachers, he went out for more children, until he had filled the school to overflowing. Two years later he started a Sunday School of his own in a vacant saloon building, and before long it had grown to be the largest Sunday School in Chicago. He became active, too, in the work of the Y.M.C.A., which had been organized in Chicago following the Revival of 1858.

Meanwhile Moody was having remarkable success in the business world as a traveling salesman in the boot and shoe business. The last eight months that he was in business his income was more than five thousand dollars, which was large for those days.

In 1860 Moody arrived at another milestone in his Christian experience, one of a chain of events which finally led him to give up business and devote his entire time to Christian work. He thoroughly enjoyed business life, and was ambitious to become a wealthy man, but God's hand was upon him. He was a chosen vessel for the greatest business of all, that of saving souls, and as soon as God's call became clear, Moody did not hesitate.

One day there came into the store where Moody was at work a man who was teacher of a class of young women in Moody's Sunday School. The teacher, looking pale and ill, said the doctor had just told him he was dying of tuberculosis, and had only a short time to live. His heart was heavy because he had never tried to lead any of his class of young women to Christ.

Moody offered to go with him to call upon each member of the class and present the claims of Christ. One by one, the two men called upon each of the girls. The dying

teacher talked to them of their spiritual need, while Moody prayed, and within a few days every girl in the class had been led to Christ.

The next night Mr. Moody called the class together for a farewell prayer meeting before the teacher left for his home in the east. The dying man sat in their midst and talked with them, then they knelt in prayer, and each girl prayed for her teacher. As they rose from their knees to go, Mr. Moody said: "Oh, God, let me die rather than lose the blessing I have received tonight."

After that experience Moody lost his taste for business. He had caught a glimpse of another world, and had tasted of the greater joys of Christian service. After a few days of inner struggle, he decided to give up business, and devote himself fully to the work of the Lord, a decision which he never had cause to regret.

With the outbreak of the Civil War, Moody joined the Chicago branch of the Christian Commission, and made frequent journeys to the war fronts, preaching to the troops and ministering to the wounded and dying. When a large prison for Confederate soldiers was opened near Chicago, he conducted evangelistic services among the prisoners, and many were converted, sometimes as many as thirty or forty men seeking the Lord upon a single night. Often Moody was found in the camps near the front, praying with the boys in uniform, and urging upon them the acceptance of Christ.

Moody's mission Sunday School had grown by now into a church, organized under the name of the Illinois Street Church, and its first building was dedicated in 1864. A year later the enthusiastic young Moody was elected president of the Chicago Y.M.C.A., and under his inspiring leadership, Farwell Hall, the first Young Men's Christian Association building in the world, was erected and dedicated in 1867. Through all of these years he was in constant demand as a speaker at Y.M.C.A. and Sunday School con-

ventions, where his earnest preaching and fervent prayers usually turned the convention into a revival. In all of his varied activities burned the steady flame of desire for the salvation of souls.

In 1867 Moody made his first trip to England, where he met Charles H. Spurgeon and George Muller, and formed other life-long friendships. It was on this trip, too, that Moody first came in contact with Harry Moorehouse, the "Boy Preacher" of Dublin, Ireland. A few months later Moorehouse came to Chicago and preached in Moody's church, and there taught Moody something of the inexhaustibility of the Scriptures. Up to this time Moody's preaching had dealt mainly with God's judgment on sin. From Harry Moorehouse he learned anew of God's love for the sinner, and from henceforth this theme was at the heart of Moody's message. This contact with Harry Moorehouse was another step in God's preparation of Moody for his great work. It changed the whole tone of his preaching from that of stern judgment to the gospel of the love and grace of God.

Two other events must here be noted as having an important influence upon his evangelistic ministry. In June of 1870, at the Y.M.C.A. convention in Indianapolis, Moody first met the man who was to share his labors through the years, Mr. Ira D. Sankey. At an early morning convention prayer meeting, Mr. Sankey arose, led the singing, and sang a gospel solo. At the close of the meeting, Moody approached the singer and said abruptly: "You are the man I have been looking for for eight years. You will have to give up your business. I want you to come and help me in my work in Chicago."

After praying over the matter for several months, Mr. Sankey accepted the offer, gave up his business and became co-worker with Moody in his revival work. Moody's opinion of the value of song in religious services was very pronounced. He felt that good live singing did as much as

preaching to impress the gospel on people's minds and hearts, and made much use of gospel song in all of his meetings.

The second event which changed and enriched his ministry occurred in 1871, in the weeks shortly before and after the Chicago fire. He discovered two godly women, sitting on the front seat of his church, who were praying for him daily. Those women worried him. When questioned as to why they were praying for him rather than for the people, they replied: "Because you need the power of the Holy Spirit."

Moody resented that. Didn't he already have the power of God? His congregations were the largest in the city, and there were many conversions.

But the more he thought about it, the more there grew within his heart a great hunger for more spiritual power. The Chicago fire intervened. The church and Farwell Hall were both burned, as was Moody's own home. Going east to raise funds for rebuilding, that hunger for spiritual blessing continued to weigh upon his heart, until one memorable day in New York City, God revealed Himself in a new way to Dwight L. Moody. The Spirit of God came upon him, and into him in such power that day that he had to cry out for God to stay His hand. From that day on there was a new power and a new fruitfulness in his ministry. He was ready now for his great work as a revival leader.

In 1872 he made another brief visit to England, and preached in London, where, in response to the prevailing prayer of a bed-ridden invalid woman, a remarkable revival broke out. After a few months he returned to America, but with an earnest invitation to return to England the following year.

In response to this invitation, Moody and Sankey and their families landed in Liverpool in June, 1873, only to discover that the two Christian men who had invited them

to England had both died in the intervening year. Unknown and unwelcomed, they debated whether it were best to return at once to America. But feeling God had led them there, they prayed for guidance, and God opened a door at York, England. The work began slowly, with many of the clergy at first aloof and suspicious, but the Spirit of God was leading. Soon interest increased, all opposition subsided, and the clergy cooperated fully. Great crowds flocked to hear the messengers from America, and they received invitations to speak from every section of Britain.

The revival spread rapidly through England and Scotland, and across to Ireland, resulting in many thousands of converts. This fruitful ministry in the British Isles continued for more than two years. Invitations came from the largest cities in Britain, and the revival spread and increased in power, culminating in a great four months' campaign in the city of London. The whole city was profoundly stirred for God, and the church throughout the nation was graciously revived.

Mr. Moody at this time was only thirty-eight years of age, but through all of the marked success attending his labors he remained completely humble before God. A fully yielded life, he was filled with the Holy Spirit, who was working through him.

The New York "Tribune," in commenting upon the work of Moody and Sankey at this time, said: "Decorous, conservative England, which reprobated both their works and the manner of it, held them in the full blaze of scrutiny for months, and could not detect in them a single motive which was not pure."

Soon after the close of his London campaign, on August 3, 1875, Mr. Moody preached his farewell sermon in Liverpool, and the next day the party sailed for their native land.

Although Moody and Sankey had been widely known

and had enjoyed marked success before their trip abroad, their added fame preceded them upon their return. Their coming was heralded with strong expectation of spiritual blessing, and resulted in widespread revivals, continuing over many years. Even before their return, calls for his evangelistic labors had been coming to Mr. Moody from all over America. With his unfailing spiritual discernment, Moody recognized the cities of the nation as of strategic importance, and determined to take them for God. "If we can stir the cities," he said, "we shall stir the whole country."

The first big city campaign after his return from England was in Brooklyn, New York, in October and November, 1875, and brought in more than two thousand converts. This meeting was followed by two months in Philadelphia. There the great meeting hall, seating ten thousand persons, was crowded night after night, and more than four thousand souls professed conversion. At the close of the Philadelphia meeting a Revival Convention was held, attended by hundreds of ministers and laymen from the city and the surrounding area, a gathering which did much to conserve the results of the revival.

Following the Philadelphia campaign a great meeting was begun in New York City, and continued for nearly three months. The Hippodrome, formerly used by P. T. Barnum for his shows, was crowded to capacity day after day. Three, and often as many as five meetings were held daily to accommodate the throngs, and on some days as many as sixty thousand persons heard the gospel proclaimed. The whole city was strongly moved, and the effects of the awakening were felt clear across the nation.

A contemporary account of the opening meeting in New York gives striking evidence of the spiritual power flowing through this humble servant of God. The great auditorium is filled to capacity. Mr. Moody appears through a small door at the back of the platform, his sturdy figure

clothed in a tight fitting frock coat and dark trousers. In his hand he carries a Bible. Striding forward, he lifts his hand as a signal for silence. When the great audience has become quiet, Moody says: "Let us open the meeting with silent prayer."

Thus began this mighty religious awakening in the chief city of America. Throughout the vast crowd, heads were reverently bowed, and absolute silence prevailed. While the evangelist is preaching, thousands of faces are lifted toward the speaker with intense interest. When the call for enlistment is given, many arise to cry: "I will, I will." After the sermon, as Moody, with outstretched arms and compassionate voice, makes his way through the aisles, hundreds of seeking sinners arise and follow him to the inquiry room.

The revival was the topic of conversation in street cars and trains, in hotels and upon the streets. The newspapers carried front page stories of the meetings. The whole city was aroused and awakened to the things of God. At the closing meeting of the campaign, held exclusively for new converts, more than thirty-five hundred persons were in attendance.

In the years that followed, Moody and Sankey conducted great evangelistic meetings in Chicago, Baltimore, St. Louis, Cincinnati and numerous smaller cities across the land. Of exceptional power and fruitfulness were the campaigns in Chicago, Baltimore and Boston. Other men became associated with him in the work, notably Rev. George F. Pentacost, Major D. W. Whittle, Gen. O. O. Howard and Dr. L. W. Munhall, and the singers George C. Stebbins and P. P. Bliss.

In 1880-81 the Pacific Coast was visited with revival, and the years from 1884 to 1886 were spent in short visits to many of the smaller cities of the nation. These city campaigns were continued through the years until the time of Moody's death in 1899. Thus for more than forty

years this mighty man of God bore witness to the saving grace of God in Christ Jesus. The last twenty-five years of his ministry was largely in the great cities, resulting in a continuous spirit of revival throughout America.

In addition to his evangelistic labors, through the last years of his life much of Moody's time and strength was given to the establishment and maintenance of his schools. Realizing what he himself had missed through lack of a formal education, Moody resolved to provide larger advantages for other young people. His chief purpose was to assist young people who were financially unable to secure higher education. In 1878 he purchased a hundred acres of land adjoining his own home at Northfield, Massachusetts, and a year later the first of the schools, Northfield Seminary for Girls, was opened. The next year a similar school, Mt. Hermon School for Boys, was established on a site four miles away. Both of these schools were Christian academies, providing Christian higher education at low cost, and from their halls have come many of the Christian leaders of America.

Even more important than either of these schools in the furtherance of evangelism was the Moody Bible Institute, founded in Chicago in 1889. Majoring in a thorough study of the English Bible and in practical training in Christian work, the school has sent out thousands of thoroughly equipped Christian workers into the ministry and the mission fields, and has provided hundreds of experienced and consecrated lay workers to the churches of America. Every student, as an essential part of his training is assigned to practical work in rescue missions, street preaching, tract distribution and personal work, or in the Sunday Schools and churches of the city, thus learning through experience. Its graduates are scattered across America and to the far corners of the earth.

Another movement started by Mr. Moody at Northfield which has brought spiritual enrichment to the churches of

the land is the Bible Conference. In 1880 Moody sent out a call to Christian workers to meet in his home at Northfield for a Prayer Conference, and a goodly number attended. The next year plans for the gathering were changed somewhat, and Bible teaching was made the central feature. From then on the annual gatherings were known as Bible Conferences. Moody brought to Northfield some of the world's foremost Bible teachers and expositors, and the annual conference became a source of great blessing to the whole church. A few years later an inter-collegiate conference was developed, from which grew the World's Student Christian Federation and the Student Volunteer Movement, with their tremendous stimulus to the student life of America.

A fitting climax to the life work of D. L. Moody as an evangelistic leader was the gospel campaign he planned and carried out in 1893, during the Columbian Exposition, or World's Fair in Chicago. Knowing the forces of iniquity would seize the opportunity for exploiting the throngs attending the fair, Moody organized and directed a six months' campaign which was one of the most daring and successful in the history of the church. For months beforehand the project was planned and prayed over. With the Bible Institute as the general headquarters, the city was divided into three districts, with a central church in each district. Later, as the work expanded, theaters were hired and tents erected in many sections of the city. Some of the most eminent preachers in Europe and America were secured as speakers. The three hundred students of the Bible Institute were in constant service, and Moody himself spoke two or three times daily, in addition to directing every phase of the campaign. Every meeting place was constantly crowded with visitors eager to listen to the gospel, and thousands were converted during the months of the Fair.

One of the most striking evidences of the power of the

gospel was seen in the two great Sunday morning meetings held in Forepaugh's Circus tent. The circus had come to Chicago in June and erected its tents on the lake front, in the heart of Chicago. Moody was able to rent the great tent for gospel use for two Sunday mornings, the circus shows to be given in the afternoon and evening.

One of the circus men curiously asked Moody if he expected to have three thousand present, but on the first morning eighteen thousand persons packed into the huge tent, circus clowns and performers mingling with the vast audience. After an hour of singing and praise, Moody preached on the text: "The Son of Man is come to seek and to save that which was lost." The following Sunday morning the tent was packed again with a similar throng, while afternoon and evening circus performances had to be canceled because of the small attendance.

As the Fair drew to a close, Mr. Moody was directing as many as 125 different meetings each Sunday throughout the city. Associated with him were such men as Dr. John McNeill of Scotland, Dr. A. C. Dixon, Henry Varley, John G. Paton and Thomas Spurgeon. The religious life of both city and nation was strengthened because of the daring faith of D. L. Moody.

During the remaining six years of his life, although the strain of work was beginning to tell upon his weakened heart, his zeal and earnestness were unabated. He revisited many of the larger cities, scenes of former campaigns, and was more than ever in the popular favor. Wherever he went eager listeners thronged to hear him, and the gospel he preached still had its old time power to save. With the outbreak of the Spanish-American War he took an active part in carrying the gospel to the troops, and became head of the evangelistic department of the Army and Navy Christian Commission. Under his direction a number of prominent clergymen went into the field

to minister to the men in uniform, and many were converted.

Moody's last campaign began in Kansas City, in November, 1899, but after a few days of laboring in weakness and pain, the great heart failed, and he was reluctantly forced to give up and return to his home in Northfield. Here for a time he seemed to improve, but on the morning of December 22, 1899, with his beloved wife, Emma, and the children by his bedside, the end came. Almost his last words were: "Earth recedes; heaven opens before me. If this is death, it is wonderful. There is no valley. God is calling, and I must go. This is my coronation day. I have been looking forward to it for years."

Dwight L. Moody has passed from the earthly scene, but his mighty influence endures. Some time before his death he had said in one of his public utterances: "Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now."

That statement is true today. D. L. Moody's influence still lives. He left an impress upon his generation and his nation which time can never efface. Some years ago, upon the occasion of the anniversary of Moody's birth, a Chicago newspaper published a cartoon, picturing the great evangelist, Bible in hand, standing against the background of the city. Beneath the picture was the caption: "Chicago needs another Moody." The truth thus expressed is more than ever true today, not only of Chicago, but of America. America needs another Moody, a man so humble and so Spirit-filled that through him God can speak to the nation His message of love and grace.

CHAPTER EIGHT

THE EARLY TWENTIETH CENTURY

"THE Strenuous Life," the philosophy of life exemplified by Theodore Roosevelt, the popular hero of the period, was the ruling ideal in the life of America during the early years of the twentieth century.

Flushed with easy victory in the brief struggle with Spain in 1898, the nation awoke to consciousness of world power. Important political and social changes followed quickly. The acquisition of colonial possessions outside the continental boundaries called for a new foreign policy. The concentration of great wealth in the hands of a few men in industry and commerce required new legislation to protect the rights of labor and the common man. Labor unions increased in numbers and in power. Population was increasing rapidly, with the growth marked by a steady decline in rural population, and a tremendous increase in large metropolitan centers. This condition was greatly aggravated by the unprecedented flow of immigration from the south of Europe, most of which settled in the great industrial centers of the eastern seaboard.

The period was one of swift changes in the national life which put severe stress upon the moral fiber of the nation. Influenced by the moral earnestness and the abounding energy of the new president, Theodore Roosevelt, graft and civic corruption were ruthlessly exposed and attacked. With the marked material progress and prosperity, there came a new interest in social relations, and the rights and

conditions of labor, and a purpose to bring about improvement.

The frontier days were passing and a new day had arrived. The whole nation throbbed with energy and self-confidence. Optimism, efficiency, success: these were the key words of the period. The popular thought of the day was aptly expressed in the slogan of one of the smaller cults: "Every day, in every way, we are getting better and better." While the nation religiously observed the forms of worship, and our coins proclaimed "In God We Trust," yet there was a growing feeling that we were a nation of self-made men, and were getting along very well by ourselves. There was less and less of a conscious need of, and a dependence upon God.

With America's entrance into the First World War in 1917 came still further changes. Huge profits were made through the manufacture of war materials, and America became overnight the world's great creditor nation. Entering late upon the conflict, the nation lost little in manpower, and gained much in prestige as the winner of the war. Briefly, in the most critical period, when the German armies swept toward Paris, President Wilson called for a nation-wide Day of Confession and Prayer, and in response to that call America looked to God for help, but as soon as the war was won, most of the people promptly forgot their need of Him, and boasted instead of our mighty armies who had won the war.

With the close of the conflict America came into universal recognition as the wealthiest and most powerful nation, a world leader. The world was ready to follow our leadership. And not the least among the qualities which contributed to this position was the moral idealism which we had proclaimed as the basis for peace. With the rejection of those principles at the peace table, and America's subsequent withdrawal from participation in world

affairs, the moral leadership of the nation suffered greatly in the eyes of the world.

In another way, too, the war struck a vital blow at the moral life of the nation. Four million young men had been drafted into the army, many of whom were sent into the battle zone. Separated from the refining and restraining influences of home, they were exposed to the degrading forces which always accompany war. The brutality and callousness to suffering, the cynicism and vice which are a part of a war economy resulted in widespread moral declension when the war was over. Moral standards were lower everywhere. It was the era of the flapper and the hip-pocket flask. The prohibition law which had been enacted during and immediately after the war, was openly flouted by many who put personal desires above moral standards and the welfare of the nation. Little effort was made by many officials to really enforce the law. Civic corruption and bribery of officials further complicated the situation. A wave of lawlessness followed which has left a permanent mark upon the moral life of the nation.

Hand in hand with the decline in morals during this period went a steady, insidious growth of apostasy in religion. Liberalism was increasing in the churches, both in pulpit and in pew. The seeds of German rationalism and materialistic philosophy which had been sown in the preceding generation were beginning to bear fruit. The doctrines of infidelity and agnosticism which were preached in an earlier age by such men as Thomas Paine and Robert Ingersol were now taught boldly in many of the supposedly evangelical theological seminaries under the guise of modern scholarship. Many of the younger men accepted these views and preached them, and the cult found increasing favor in the pews. Liberalism was developing within the church, sapping it of moral strength.

About this time, and closely linked with the teachings of the Liberal School of Theology arose the so-called

"Social Gospel." The proponents of this new movement urged that the effort to "Christianize the Social Order" be substituted for the preaching of Christ as a personal Saviour from sin. They would have the church devote itself primarily to correcting social evils and abuses, improving living and labor conditions, adjusting racial differences and the strife between capital and labor, and various other lines of social reform, rather than seeking the salvation of individual lives through the preaching of the cross.

The chief exponent of these views was the Rev. Walter Rauschenbusch, a Baptist minister who was most sincere in his purpose to help the needy, but who had spent some years imbibing the rationalistic theology of German universities. Between 1907 and 1912 he published a number of books, among them: "Christianity and the Social Crisis," "Christianizing the Social Order," and "Prayers of the Social Awakening," which did much to popularize the Social Gospel for a time. The movement did much good in arousing the church to greater effort in improving social conditions, but it largely failed to accomplish its main purpose, for it failed to recognize the basic fact that reformation of moral and social conditions comes only through regeneration—the change of men's hearts from within. The Cross is still the only remedy for sin, which is at the root of all social evils.

While the first quarter of the twentieth century was a period of spiritual dearth so far as the spirit of revival is concerned, it was a time of strenuous religious activity. Great organized drives and campaigns and nation-wide religious movements, both denominational and interdenominational, were undertaken.

Alarmed by a net loss of more than twenty thousand members in the preceding year, the Board of Bishops of the Methodist Church in 1900 issued a call to the church to give itself to prayer and aggressive evangelism. Similar

action was taken by the Presbyterian Church in 1901, and by the Congregationalists in 1904. Nearly all of the denominations promoted Forward movements and advance campaigns in these years.

New interest and enthusiasm was aroused for the worldwide missionary program of the church. The Student Volunteer Movement, which had been organized some years earlier, now reached the peak of its effectiveness, stirring thousands of college young people with its slogan: "The Evangelization of the World in This Generation." Many offered themselves for service on the mission fields of the world, and the church at home caught a new vision of the world need. The organization held great annual missionary conventions attended by thousands of students from all over America.

Another powerful stimulus to the missionary cause was found in the Laymen's Missionary Movement, launched in 1906 as a great interdenominational movement whose purpose was to arouse the men of the churches to greater activity in the cause of missions. Great missionary conventions were held in a number of the larger cities of the nation, opening with a banquet attended only by men. The movement fulfilled its purpose in that the men of the church were awakened to greater missionary interest, and the missionary giving of the larger denominations was increased in five years by more than twenty-five million dollars. The Missionary Education Movement began, too, at about this same time, promoting a plan for the united study in all of the churches of a certain mission field each year.

Similar in character to the Laymen's Missionary Movement, but with a more varied program, was the Men and Religion Movement, launched a few years later, in 1911. The purpose of this movement was not confined to the missionary cause, but sought to enlist the manpower of the churches more fully in all of the varied activities of the

church. Again large conventions were held in the principal cities. The social gospel was given increased prominence in the program. Experts led conferences on Bible Study, Boys' Work, Missions, Evangelism, Social Service and the Rural Church. Much enthusiasm was aroused for a time, but the effects were short lived and soon forgotten. From the human viewpoint much good was accomplished through these movements, but none of them was a revival in the true sense of the word. There was much organization and ecclesiastical machinery, great throngs attended, and many eloquent sermons were preached, but there was no evidence in these movements of the presence in power of the Holy Spirit, bringing men face to face with their sins and their need of a Saviour. These were works, not of God, but of men.

Of somewhat different character were a number of other movements which appeared during this period, bringing new emphasis to certain truths or certain phases of Christian life and service, which resulted in a deepening of the spiritual life of the whole church. These movements were not highly organized and concentrated campaigns such as the two movements which have just been described, but were rather a slow growth and development as the Spirit of God led.

One of the most effective developments, in preparing the way for revival, was the Bible Conference Movement, which from an early beginning in Mr. Moody's Annual Bible Conference at Northfield, Massachusetts, had spread rapidly across the country. A little later the Niagara Bible Conference was started at Niagara-on-the-Lake, with such leaders as A. T. Pierson, James H. Brookes, C. I. Scofield, W. J. Erdman and Elmore Harris. A number of Bible Conferences were sponsored in the early days of the movement by the Young Men's Christian Association, and led by such men as James H. McConkey and Charles E. Hurlburt. Many local churches made an annual Bible

Conference a part of their regular program, and in some sections of the country a monthly Bible Conference was inaugurated and continued month after month through the years. The greatest development of the movement, however, was found in the Bible Conference Centers scattered throughout the country, where for several weeks or months in the summer, year after year, thousands of pastors and Christian laymen gather to sit at the feet of some of the world's best and most devout Bible teachers for the study of the Scriptures.

Paralleling the development of the Bible conferences has been the phenomenal number of Bible Institutes and Bible Training schools which have sprung up in every section of the country, fulfilling a great need in the church for workers and leaders trained in the use of the Scriptures. Beginning with the pioneer school established by Mr. Moody in Chicago in 1889, similar schools were started at Los Angeles, Denver, Minneapolis, Philadelphia, New York, and a host of smaller cities throughout the nation. Thousands of young men and women have thus been trained for missionary or lay service in the church, or the ministry, through an intensive study of the Word of God, and the spiritual life of the church is stronger because of their labors.

In 1913, through the first Victorious Life Conference, held in a little town in Pennsylvania, there was introduced into America the message of the Keswick Movement which for many years had brought rich spiritual blessing to Britain. About seventy-five persons attended that first gathering for the deepening of the spiritual life. The next year the conference was moved to the campus of Princeton Theological Seminary in New Jersey, and a few years later to their own conference grounds, purchased by the movement at Keswick, New Jersey.

For many years, until his death in January, 1941, the leading spirit in the movement was Dr. Charles G. Trum-

bull, the editor of the "Sunday School Times." Mr. Trumbull had been brought up in a Christian home, the son of Rev. H. Clay Trumbull, a Sunday School missionary and Civil War Chaplain. While studying at Yale, young Charles accepted the position of the liberal school of thought, but realized he was failing in his personal spiritual experience, and became greatly dissatisfied with the fruitlessness of his Christian service. Through this conscious lack, and a deep hunger for greater righteousness, he was led into a rich and satisfying Christian experience, and appropriated Christ as his life, for present Victory over sin, and for power in service.

Dr. Trumbull told of this experience in a little booklet entitled "The Life That Wins," which had a circulation of more than half a million copies, and was translated into many foreign tongues. The truth taught in this little booklet, of Christ as the believer's life and victory, was the central truth emphasized by the Victorious Life Movement. It stressed the present tense of salvation—the Christian being kept from the power of sin, moment by moment, through faith in the living Christ as an ever present Saviour and Lord. These truths have been emphasized in a number of Bible Conference Centers and Bible Training Schools in various sections of America, and many have been blessed thereby.

Youth came into new prominence in religious activities during the early years of the twentieth century. On February 2nd, 1881, Rev. Francis E. Clarke, a Congregational minister in Portland, Maine, had organized the first Christian Endeavor Society, for the young people of his own church. The plan proved successful from the start, and soon spread to other churches and communities. A little later some of the denominations organized their own denominational societies for their own young people, such as the Epworth League of the Methodist Church, and the Baptist Young Peoples Union among the Baptists, but the

Christian Endeavor Society continued interdenominational in character, and has had marked success as an evangelistic and Christian nurture agency among young people. At the annual conventions of these youth organizations, many thousands of young people found Christ as Saviour and living Lord, and dedicated their lives for Christian service at home and abroad.

A further and more recent development of the youth program was the summer conference for young people. Both denominational and interdenominational conferences are held each summer in every section of America, where youth are led to know Christ and to live for Him.

The Vacation Bible School, one of the most effective means yet found for reaching boys and girls for Christ, also had its beginning in the early days of the century, and has become an essential part of the program of most churches. From two to four weeks of intensive Bible study attracts and wins many children to Christ and trains them in a knowledge of the Bible.

All of these aggressive movements and organizations, along with numerous others of like nature had a part in deepening and strengthening the spiritual life of the churches, but there was still much land to be possessed. Life had become so much more complex than in the preceding generation. Liberalism and apostasy had made terrific inroads upon the life of the church, but the Spirit of God was still at work creating the hunger and thirst after righteousness which is the prelude to revival.

Although there had been no general, nation-wide awakening since the days of Dwight L. Moody, there were many local evidences of revival. Three men, Reuben A. Torrey, J. Wilbur Chapman and Billy Sunday were outstanding in their leadership of the evangelistic work of the period, in addition to the labors of a host of lesser leaders.

When, in the midst of his last campaign in Kansas City, Dwight L. Moody was stricken with his fatal illness, he

called to carry on in his place a young minister who was at that time Superintendent of the Bible Institute in Chicago, the Rev. Reuben A. Torrey.

Born in New Jersey in 1856, the son of a New York banker, Dr. Torrey was educated at Yale University and Yale Divinity School, and after a brief interlude in the pastorate, he pursued graduate studies in a number of German universities. Influenced by the reading of Finney's Autobiography and the Life of George Muller, the young minister was led to surrender himself fully to the Lord for service in a life of wholehearted consecration and faith.

Following pastorates at Garrettsville, Ohio, and Minneapolis, Minnesota, he was called in 1889 to become superintendent of the newly established Bible Institute in Chicago. In 1894, in connection with his work at the Institute, he became pastor of the Moody Church in Chicago, and his ministry there from the very start was blessed in the salvation of souls. In 1902, after much prayer by himself and his church, he was led to undertake an evangelistic tour around the world. Accompanied by Charles L. Alexander, the gospel singer, Dr. Torrey visited Australia, India and the British Isles, where gracious revivals attended his ministry.

Returning to America in 1906, successful campaigns were conducted in Toronto, Canada, and in Atlanta, Philadelphia, and many other cities throughout the nation. Between 1911 and 1921 several evangelistic trips were made abroad, to the British Isles and to the Orient. From 1912 to 1924 Dr. Torrey served as Dean of the new Bible Institute which had been established in Los Angeles, and for most of these years he carried the added duties of pastor of the Church of the Open Door in that city, where he preached to great throngs week after week. Most of his summers were spent in Bible Conferences and in evangelistic work.

In the earlier years of his ministry Dr. Torrey had been

much in sympathy with the liberal school of thought in the interpretation of the Scriptures, but during his studies in Germany, through personal, independent study of the Bible he became convinced of the truth of the conservative position, and from then on he unswervingly held clear and positive convictions of the Scriptures as the infallible and inerrant Word of God, and of the great fundamental truths of redemption. He firmly believed and preached the great doctrines of Scripture: the Deity of Jesus Christ; His atoning death as the only remedy for sin; the certainty of judgment to come for the unrepentant sinner; Regeneration, Resurrection; the Return of the Lord; and the Person and Work of the Holy Spirit.

Dr. Torrey's preaching was clear, logical, and most effective in leading men to Christ. The writer has often heard him say, with deep feeling: "I love to preach the gospel of Jesus Christ." His whole heart was in his preaching, and his manner was characterized by deep earnestness. He was a great personal worker and soul winner. The controlling passion of his life was to lead men and women to an acceptance of Christ as their personal Saviour, and in this task he was eminently successful. In 1924 he resigned his position at the Bible Institute that he might give his full time and strength to the work of evangelism, and in this work he continued until his death in 1926.

Associated with Dr. Torrey in many of his great campaigns was Charles M. Alexander, the gospel singer. In boyhood his desire was to become a great musical conductor, and he prepared for that profession, although not then a Christian. Through the reading of Finney's Autobiography, he too was led to consecrate his life and talents to the service of Christ, and he became the outstanding gospel singer and music director of his generation, and a most successful soul winner. Among his most notable converts, won through a personal conversation in the first

Australian mission, was Robert Harkness, who later became a prominent writer of gospel songs. Mr. Alexander and his wife, in later years were instrumental in organizing the Pocket Testament League, a movement which became exceedingly fruitful as a soul winning agency.

The second of the prominent evangelists of this period was Rev. J. Wilbur Chapman, who was born into a Christian home in Indiana in 1859. In his boyhood he attended a Presbyterian Sunday School in the morning and a Methodist school in the afternoon. During a decision service he accepted Christ in the Methodist Sunday School, when urged to do so by his Sunday School teacher. Following his theological training he held pastorates at Schuylerville and Albany in New York state, at the great Bethany Presbyterian Church in Philadelphia, and in the Fourth Presbyterian Church in New York City, and in each of these charges there was a continuous revival during the years of his ministry. In Bethany Church eleven hundred persons united with the church on profession of faith in less than three years. In 1901 the General Assembly of the Presbyterian Church requested Dr. Chapman to become Chairman and Secretary of its committee on Evangelism, and a year later he relinquished his pastorate that he might devote his full time to evangelism. For the next sixteen years, until his death in 1918, he conducted evangelistic campaigns in every section of the nation.

Dr. Chapman developed a new technique in evangelism, known as the simultaneous campaign. Using a large staff of assistants, meetings were held simultaneously in many sections of a city, thus stirring the whole area for God. The enormous size attained by many of the cities of the nation made such a system imperative. Seven thousand persons professed conversion in a great meeting in the city of Pittsburgh, and similar results were reported in many other cities.

In 1908 Dr. Chapman was joined by Charles Alexander,

and from that time on the two men were associated together in their evangelistic labors. Successful missions were conducted in New York, Philadelphia, Boston, Chicago, Toronto, and many other cities. The two men later made a world tour, during which meetings were held in Australia, the Orient and Great Britain. The gentle earnestness and fervid simplicity of Chapman's preaching, coupled with Alexander's consecrated talent in song were instrumental in winning many thousands to a real faith in Christ.

The other outstanding revival leader in these early years of the century was Rev. William A. Sunday, more familiarly known as "Billy" Sunday. He was one of the most widely known, and probably the most spectacular evangelist in the history of the American church, an entirely different type from the two great leaders who had preceded him.

Billy Sunday was born at Ames, Iowa, in 1863. He never knew his father, who was killed in action in the Civil War when the boy was only a month old. His widowed mother had a hard time trying to provide for her three sons, and when Billy was twelve years of age the boys were placed in an orphanage for two years. Like D. L. Moody, Billy Sunday had little formal education, although he attended high school for a few years, earning his own way by doing janitor work. Soon after leaving school he secured employment driving the hearse for the local undertaker, and at the same time joined the baseball team sponsored by the town's Volunteer Fire Department. He soon attracted attention by his fleetness of foot, and his ability as a base-runner, and was signed up by the Chicago White Sox to play big league baseball. Between 1883 and 1890 he played in several of the big league clubs, and set a record for stolen bases which stood for years.

One Sunday afternoon in 1890 he and several companions were in Chicago. After visiting a saloon, the men

sat on the curb at the corner of State and Van Buren streets listening to a band of singers from the Pacific Garden Mission. Following the singing and testimonies, the leader invited all who would to come to the Mission for the other service. One man seated among the ball players on the curb had been deeply stirred. The old gospel songs had aroused in him memories of the old home back in Iowa—of his mother singing those same songs, and of his mother's prayers and faith.

Rising from his seat on the curb, Billy Sunday turned to his companions. "Boy," he said, "I'm through. This is the parting of the ways. I'm going with them."

Though some of his friends scoffed, Billy followed the singers to the Mission, went forward to the altar and dedicated his heart and life to Jesus Christ. For a few months he continued his baseball career, but in March, 1891 he turned down a contract for five hundred dollars a month with the Philadelphia team to accept a position with the Chicago Y.M.C.A. at a salary of only eighty-three dollars a month. In 1894 he became an assistant to Dr. Chapman in his evangelistic campaigns, but when, a year later, Dr. Chapman returned to the pastorate for a time, Billy Sunday began his own career as an evangelist at a small town in Iowa. Later, for a time he was associated with Evangelist M. B. Williams, and adopted that evangelist's sensational methods of preaching.

Billy Sunday became the most sensational and spectacular evangelist in American history. He used the slangy language of the street, and appealed especially to men, reaching and winning to Christ many men whom no one else could reach. Thousands who never would enter a church came eagerly to hear the ex-ball player, heeded his pleas, and became earnest Christians. Although his methods and his language in the pulpit antagonized some church leaders, he secured results. Hundreds of thousands were won to Christ through his ministry, and the

church in America became stronger through his consecrated labors.

In 1909 Homer Rodeheaver became associated with Mr. Sunday as his singer and song director, and for more than twenty years the two men worked together in great evangelistic campaigns, first in the larger cities, and later in many smaller communities throughout the land. New York, Chicago, Philadelphia, St. Louis, San Francisco, Louisville, and many smaller cities were strongly stirred for God, and many thousands professed conversion. Great wooden tabernacles were erected in these cities, seating ten to twelve thousand persons, and were crowded night after night during the campaigns. He bitterly attacked the saloon and the drink evil, and did much to crystallize public opinion against the liquor traffic, and bring in prohibition.

During the later years of his ministry much criticism was directed against Billy Sunday, because of his sensational methods, and his popularity declined seriously, but he continued in evangelistic labors in the smaller places until his death in 1935. Throughout his ministry he was a truly consecrated, Spirit-filled evangelist who was mightily used of God. He well earned his position as one of America's greatest evangelists.

Throughout the period we are now considering a large number of men have labored as professional evangelists, with varying degrees of success. Special mention should be made of "Gypsy" Smith, E. J. Bulgin, Henry Ostrom, William E. Biederwolf, L. W. Munhall, French Oliver and John E. Brown.

Rodney, or "Gypsy" Smith was born in a gypsy tent in England, and spent most of his early life in a gypsy camp. Led to Christ by his own father, who had been remarkably converted, the lad educated himself, and acquired a forceful vocabulary. For a time he labored with William

Booth in the Salvation Army, but later became an independent evangelist, and ministered successfully for many years both in England and in America. In addition to his marked preaching ability, he was possessed of a sweet and powerful voice as a singer, and often after a sermon would tell forth the gospel message in song.

W. E. Biederwolf and L. W. Munhall, in addition to their evangelistic labors, devoted much time and effort to a teaching ministry in Bible conferences. John E. Brown, one of the most popular and successful evangelists of the later years of this period, followed the example of D. L. Moody in devoting much of the financial returns from his ministry to the establishing and maintaining of Christian schools for young people of limited means.

During the third and fourth decades of the century there was a steady decline in evangelism in the church in America, not only in practice, but in the thought of the church as well. In lecture courses and training institutes dealing with the program of the church, and even in many of the theological seminaries, little place was given to the work of evangelism. Many pastors looked with disfavor upon the idea of importing a professional evangelist, and little soul-winning effort was made in the average church. When evangelistic efforts were undertaken, the meetings were largely attended by church members, and very few of the unchurched were being reached.

The causes for these conditions were varied. Some of the professional evangelists were mere professionals, whose chief purpose seemed to be the maintaining of their own professional reputation. Financial methods and appeals to emotionalism in many places left the churches weaker than before the revival effort, and brought the whole subject of evangelism into disfavor. But most of all, through worldliness and compromise, and a toning down of its message of redemption by the cross, the church had

lost its power, and the vision of its supreme mission in the world. When the church stopped praying for the lost, evangelism declined.

With the decline of the professional evangelist, and mass evangelism, many churches turned to the plan of parish or pastoral evangelism. A form of parish evangelism was inaugurated by Rev. Earl Kernahan in his book: "Visitation Evangelism." In this plan, members of the churches of a city were organized and trained for a city-wide effort, to go out into the homes of their parish and through personal conversation seek to bring men and women into the church. But this effort, in its practice in most churches, was directed mainly to a seeking for lost sheep, a bringing back into the fold of church members who had grown cold and careless and wandered astray. There is much to be said in favor of this method of visitation evangelism on the part of trained lay workers, and in many places it has produced fruitful results, but even under this method it became increasingly difficult to effectively reach the unsaved.

There was increasing use, too, in these years, of pastoral evangelism, each pastor conducting evangelistic work in his own field, with help when needed by neighboring pastors. It was this plan of pastoral evangelism which was used so effectively in the great revival of 1800, but it was accompanied at that time by unusual praying.

Both visitation and pastoral evangelism were used effectively in preparing the way for a new awakening in the mid-century period, but the bringing about of revival requires more than the consecrated labors of faithful men. The presence of the Holy Spirit must be secured in revival power, and He, the Spirit of God, comes only in response to united, believing and persistent prayer. Twentieth century America must learn to pray with eighteenth century urgency and power.

CHAPTER NINE

MID-CENTURY AWAKENING

APPROACHING the middle years of the twentieth century, numerous signs appeared to herald the beginning of a new spiritual awakening, or as some have chosen to term it, a spiritual renaissance. Most apparent indication of a desire to return to God was the renewed popularity of mass evangelism, with thousands of converts reported from scores of city-wide evangelistic campaigns. Church membership in America reached an all-time high mark, with accompanying reports of steady growth in church attendance, and crowded churches in many cities. A number of the larger denominations conducted nationwide drives to stimulate evangelism and the deepening of the spiritual lives of their members. Sales of Bibles and religious books, and the popularity of religious broadcasts broke all previous records. Religious news again became front page news with the nation's press.

Like most revivals, this new awakening came out of a time of deepening spiritual darkness and moral declension. With the dawn of the year 1932 there had come a stock market crash which led the country into one of the worst and most prolonged financial depressions in our history. Hundreds of banks failed. Long established business concerns and personal fortunes were wiped out overnight. Unemployment and poverty stalked the land.

In this time of crisis, instead of turning to God in confession and prayer for help, one of the first acts of the new administration was the repeal of the unpopular prohibi-

tion law, letting loose upon the country a flood of alcoholic liquor. Drunkenness and alcoholism, with all of their attendant evils of vice, crime and juvenile delinquency, swept across the nation. The national crime rate, especially among juvenile criminals, increased steadily, year after year, at an alarming speed. It was reported by the mid-century mark that there were more than two and a half million chronic alcoholics in America, and more than fifty million regular consumers of alcoholic liquors.

In the religious realm, in spite of much religious activity and a steady growth in church membership, the church seemed powerless to stem the rising tide of lawlessness and crime. Many churches were closed on Sunday nights, and the prayer meeting was largely abandoned. Instead of pointing the way back to God in crisis days, the church had lost its power and its message, and was gripped by a deadly paralysis of spiritual apathy and indifference to spiritual realities. Apostasy and unbelief continued their steady advance within the ranks of the church, with many of the denominational leaders more concerned for the attainment of personal power and prestige than for the spiritual welfare of the nation.

And then, in the closing days of 1941, America was suddenly plunged into active participation in the most terribly destructive war in world history. All of the nation's resources were mobilized for the waging of total war. Millions of the nation's finest man-power were drafted into the military forces, many of them to die upon the fields of battle, and even in these darkest hours, there was still no evidence of a national turning to God in repentance and prayer.

With the victorious conclusion of the war, even before the peace demonstrations were over, the cold war had begun, and the insidious, creeping infiltration of atheistic Communism had begun to strike at the heart and life of America.

But amid the spiritual and moral darkness of these hours, forces were at work preparing the way for a new spiritual awakening. Revival comes only after intense prayer preparation. Even as the nation plunged deeper into lawlessness and distress and spiritual apostasy, the burden of prayer for revival was increasing. God still had His remnant of faithful intercessors who continued through the deepening darkness to claim the divine promises, and to pray on in faith for revival. The roots of this prayer preparation reached back through the years, and even across the seas into other lands.

On New Years Day, 1924, in the home of Dr. and Mrs. Henry M. Woods, Southern Presbyterian missionaries in far off Shanghai, China, a group of missionaries met together to pray for world wide revival. In that meeting was born the World Wide Revival Prayer Movement, not another organization, but a spiritual banding together of a great host of godly men and women whose hearts God had touched to pray unitedly and persistently for world wide revival.

Following a powerful revival in Shanghai, in 1925, with which Dr. and Mrs. Woods were closely identified, a brief report of this revival was compiled in a little paper bound book, entitled: "The Half Can Never Be Told." About the year 1927, Dr. and Mrs. Woods, now returned to America, began to circulate this booklet free of charge to hundreds of missionaries, ministers and Christian workers in many parts of the world, with the invitation to join in prayer for world wide revival. The response was so heart-warming that through the next few years other books on prayer and revival were sent forth, including "Power from on High," "Calling to Remembrance," "Life of C. T. Studd," "Life of Hudson Taylor," and other titles, until nearly a score of such encouragements to prayer and faith had been circulated, and the number of intercessors pleading with God for revival was greatly increased.

Even earlier than this, on New Years Day, 1909, Dr. Thomas E. Stephens in Chicago had organized the Great Commission Prayer League to unite Christian people in prayer for revival. The League, through all the intervening years, has sponsored an annual Watch Night Service of prayer for revival, and has continuously circulated urgent appeals for prayer throughout the nation. In response to these pleas, many more began to give themselves to prayer for revival in our land.

A more intense phase of this prayer preparation began to appear in the middle forties, under the leadership of two men who had been greatly used in revival efforts in other parts of the world, Rev. J. Edwin Orr, an Irish evangelist and life-long student of revivals, and Rev. Armin Gesswein, a young Lutheran pastor who had been active in the stirring religious awakenings in Norway a few years earlier. These two men, moving about from one section of the country to another, organized prayer groups in various cities, gathering ministers and Christian leaders together for conferences on prayer and revival, and a deeper spiritual life. In Minnesota, in the middle west, in southern California and in the Pacific Northwest, such prayer groups began to meet regularly, often continuing all night in prayer for a nation-wide spiritual awakening. In many hearts there came an intense burden of prayer and an increasing hunger for God. This spirit is always the prelude to revival.

The first signs of a coming awakening appeared in the late 1930s. Spearheading the new resurgence of desire for the things of God were a number of unique and surprisingly effective new movements among the youth of the land, including Youth for Christ, the Young Life Campaign and the Child Evangelism Fellowship.

Springing up almost simultaneously in a number of the larger metropolitan centers, the Youth for Christ movement became overnight a powerful agency of evangelism for the youth of America.

Jack Wyrzten, a young insurance company employee, longing to reach the thousands of unsaved young people among New York City's teeming millions, established a Saturday night evangelistic rally for youth, calling it the "Word of Life Hour." A radio broadcast carried the program to thousands of youth in the New York area each week, and the plan caught fire with the youth of America. Within a short time similar rallies were established in Detroit, Philadelphia, Boston, Washington, Indianapolis, St. Louis, Minneapolis and a number of other cities. With the slogan: "Geared to the times and anchored to the Rock," a fast moving program with a radio broadcast was worked out which captured the hearts of the youth of the land. The finest musical talent obtainable was used. There were brief, sincere testimonies from born-again Christians, and a straight from the shoulder gospel message, then an invitation to accept Christ, and week after week hundreds of young people came to Christ and yielded their lives to Him.

In May, 1944, under the dynamic leadership of Rev. Torrey Johnson, a young Chicago pastor, a weekly Youth for Christ Rally was begun in Chicago, and for twenty-one consecutive weeks more than twenty-five hundred young people packed into Orchestra Hall for a Saturday night evangelistic rally, bringing hundreds of young lives to decision for Christ, and sparking a revival among youth which spread rapidly across the nation. Featured speaker at the first Chicago rally was the young pastor of a suburban Chicago church by the name of Billy Graham, the man who was to become a little later the key personality in a new national spiritual awakening. Following the remarkable success of the movement in Chicago, Youth for Christ flamed across America, into hundreds of cities and towns in every part of the nation, and thousands of young people were led into a vital, living faith in Christ, and

then went forth to win others to Him. The tide had begun to turn.

Born at about the same time as the Youth for Christ Movement was the Young Life Campaign, a plan for reaching and winning the high school youth of America for Christ. Young Life came into being when a young Texas theological student realized that the churches were failing to reach the high school crowd.

Jim Rayburn had first prepared himself for a career as a civil engineer, but sensing that God had a better plan for his life, he enrolled in Dallas Seminary to prepare for Christian service. During his student days, while serving as assistant pastor of a church in Gainesville, Texas, he saw the high school crowd in the town untouched by the church. Since the young people would not come to the church, he determined to take the church to them in their homes on week nights, and the first Young Life Club was launched. Attracted by the lively, informal spirit of the meeting in a home atmosphere, the first small handful of curious boys and girls grew to scores of eager, enthused listeners, and lives were changed for God.

In 1941 the movement was incorporated under the laws of Texas, and requests came from many sections of the country for clubs to be organized in local high schools. Young Life Clubs have never been Bible study classes for Christian youth, but are definitely evangelistic meetings for the unsaved crowd. The key to the success of the movement is in trained leadership. Carefully trained leaders move into a town, and spend several months cultivating the friendship of student leaders, the "Who's Who" of the high school campus: football and basketball stars, student body leaders, campus beauty queens and scholarship winners. Having won the confidence and friendship of these student leaders, they are invited to a home for an informal Young Life Club meeting. There, after discussion of the problems and needs of young people, young lives

are pointed to Christ as a living Saviour who alone can meet those problems. Hundreds of the choicest leaders of the high school crowd have in this manner been reached and won to Christ.

Young Life is now working in more than twenty states from coast to coast, and requests for help are coming in faster than leaders can be trained to meet the demand. One of the most popular phases of the Young Life movement is Star Ranch Camp high in the mountains of Colorado, where every summer youth are won to the Lord, and leaders are trained to carry on the clubs throughout the country.

Less spectacular than these two movements, but none the less effective as a soul winning agency among the children of America is the ministry carried on by the Child Evangelism Fellowship. Begun in 1938 by a consecrated pastor, Rev. J. Irvin Overholtzer, who was burdened for the salvation of his boys and girls, Child Evangelism now reaches into every state in the union, and out into foreign lands, and touches the lives of more than a million boys and girls each week in its Good News Clubs.

In the light of the fact that of the more than forty million children under thirteen years of age in America, only one in three has any religious connection whatsoever, and that many of that one third never hear the gospel clearly presented, Child Evangelism has revealed a wide open field for evangelism.

The leaders of the movement believe that the best approach to the unchurched child is through neighborhood Bible classes. They first find a neighborhood where there are plenty of children, and a woman who is willing to open her home for a weekly Good News Club, and will invite in the neighborhood boys and girls. A trained teacher is then sent in to conduct the weekly Club meeting. Gospel choruses are sung, Bible verses are learned and explained, and using the flannel-graph board, the gospel message is

presented in simple terms which the youngest child can understand. An invitation is given at every meeting for children to accept Christ as their Saviour, and the leader counsels with every child who makes a decision, to insure full understanding of what the decision means. New converts are carefully followed up and instructed that they may grow in Christian experience. Thousands of children from unchurched homes are in this way won to Christ every year, and in many cases have been the means of winning parents and other relatives to the Lord as well.

Among a number of other Christian agencies which were greatly used of God during this period in preparing the way for a nation-wide spiritual awakening, mention should be made of the Inter-Varsity Christian Fellowship, the Christian Business Men's Committee, and the Gideons.

Inter-Varsity Christian Fellowship has for a number of years carried on an evangelical and evangelistic ministry among the students on the college campuses. Begun in Canada, the first America chapter was established in ~~1928~~ ¹⁹³⁸ on the campus of the University of Washington, but has extended its ministry to nearly every major college campus in America, and thousands of college students have been won to Christ through its witness, and many other thousands of Christian students have been encouraged to stand true and steadfast in their faith and testimony, and to witness for Christ on the campus. Prayer groups among Christian students fostered by Inter-Varsity had much to do with the revivals among college students which swept over the campuses of many Christian colleges in the mid-century years.

In 1936 a group of Christian business men in San Francisco began to meet together for Christian fellowship, and to unite in Christian witness. For a number of years some of this group had held evangelistic street meetings once a week on a busy down-town corner of the city. During the World's Fair in San Francisco in 1939 the most popular at-

traction at the fair was the Sermon from Science exhibit sponsored by this band of Christian business men. During the war, the group conducted a Christian Service Men's Center in down-town San Francisco.

About the same time that this group was meeting on the west coast, similar groups came together for the same purpose in Chicago, Detroit and other cities, and before long the Christian Business Men's Committee, International was launched, and has since carried on an aggressive evangelistic and prayer ministry among business men. Prominent in the leadership of the Committee since its inception were Arnold Grunigen of San Francisco, Robert Le Tourneau of Texas, Charles E. Gremmels of New York and C. B. Hedstrom of Chicago.

The Gideons is an organization of Christian commercial men whose specialized ministry has been the distribution of the Bible in hotels and motels and among the men of the armed forces, and more recently among public school children in many of the states.

All of these varied agencies were being used of God to prepare the way for revival. Most of the larger denominations carried on nation-wide campaigns seeking to arouse their members to greater efforts in evangelism, and to deepen the spiritual life of the church. Souls were saved, leaders were raised up, and there was a real spiritual quickening in the lives of many Christians, while the burden of prayer for revival increased steadily.

The first real outbreak of revival occurred in a number of the Christian colleges of the land in the years 1949 and 1950. The burden of need for revival among college students lay heavily upon the hearts of a little group of young men who have been closely identified with the revival from its very beginning, including J. Edwin Orr, Armin Gesswein, Jack Franck, William Dunlap and Billy Graham. Graham at this time was president of Northwestern Bible Schools in Minneapolis. One night a number

of these young men met in Dr. Graham's office early in 1949 for an after midnight prayer meeting interceding for a spiritual awakening among the Christian students of the northwest. Within a week a powerful revival broke out at Bethel College, a small church college in St. Paul, the first of a remarkable series of awakenings which swept over the colleges of America. One after another, many of the Christian schools of the land, and some of the state universities saw powerful manifestations of the work of the Holy Spirit as He changed lives. Wheaton College in Illinois, North Park College in Chicago, Houghton College in New York, Asbury College in Kentucky, Seattle Pacific College, Simpson Bible Institute, University of Washington, Multnomah School of the Bible and Northwest Bible College in the northwest, Westmont College, California Baptist Theological Seminary and Fuller Theological Seminary in southern California were all touched with revival fires.

Perhaps one of the most remarkable and powerful spiritual awakenings was the one experienced at Wheaton College in February, 1950. Wheaton is one of the oldest and strongest of the evangelical Christian colleges of America, with more than 1600 students. Since its founding it has been a stronghold of the evangelical faith. Revival was not a new experience at Wheaton. In February, 1936, and again in 1943 powerful spiritual awakenings had occurred which had blessed the lives of both students and faculty.

In January, 1950, a gathering of pastors and Christian leaders met in Seattle, out on the west coast, with Armin Gesswein, who addressed them on the matter of prayer and revival and a yielded life. Among those whose lives were greatly blessed in this service and the prayer meeting which followed was Rev. Edwin Johnson, pastor of the Mission Covenant Church of Seattle. Early in February Dr. Johnson journeyed to Wheaton where he was

scheduled as the speaker for the evangelistic meetings with which each semester was opened. After speaking in the college chapel in the opening service, Tuesday was observed as a day of prayer, as students and faculty united in petition for God's blessing and power to be bestowed. On Wednesday evening, Dr. Edman, in opening the service called for a few testimonies. A number of students arose and gave brief testimonies of their desire for a more consistent Christian life, and confessed some sins in their lives. When they sat down, others were standing in their places, waiting their turn to testify. Dr. Johnson was unable to give his message that night, for the Holy Spirit had taken charge. Testimonies, confessions and prayers, interspersed with spontaneous song, continued without ceasing for nearly forty hours, and classes were suspended as the Spirit continued to work. Wrongs between fellow-Christians were confessed and made right. Students and faculty alike were moved by the Spirit to make confessions. Lives were changed by the power of God, and when the Christians got right with God and with each other, a number of the unsaved students on the campus were brought into a saving faith.

The story of the revival at Wheaton became first page news for the nation's press. Newspapers, radio, television and the leading magazines, both secular and religious, sent their ace reporters to Wheaton, and then broadcast the story to every corner of the land. Students from Wheaton journeyed to nearby towns and gave testimony to the change that had come into their lives, and wherever they went, revivals broke out in local churches and communities. As the news of the work of God at Wheaton reached other campuses, desire for a deeper work of God in their midst was aroused, and prayer became more intense, and soon more than a score of college campuses were aflame with revival fires.

Within a few weeks of the Wheaton awakening, revival

came to the campus of Asbury College at Wilmore, Kentucky. For several weeks previous to the outbreak, groups of students had been meeting daily in dormitories and chapel for fasting and prayer, and they prayed with expectant faith. And then, on the morning of February 23rd at a chapel service the Holy Spirit came down upon the student body, and for 118 hours there continued an unbroken time of testimony and confession and prayer. Here too, lives were yielded to God, and the unsaved found their way to the cross. In the midst of this revival a gospel team from the college traveled some six hundred miles to Jackson, Mississippi to testify to what the power of God had done in their midst, and revival followed, with the church crowded and people standing in the streets, while souls pressed forward to the altar for salvation.

A little later in the year Houghton College in upper New York state felt the gracious touch of the Spirit of God. Here a group of girls in one of the dormitories banded together to pray, and were led while in prayer to confess their sins and the hindrances to God's blessing within their lives. Arising from their knees at midnight they went to the college chapel to continue their prayer, where soon they were joined by others, until the chapel was crowded. At the same time the Spirit of God was at work in the boys' dormitory, and they too engaged in prayer and confession of sins. Some returned from the chapel to the dormitories and awakened unsaved room-mates, pleading with them to receive Christ as their Saviour. The influence of the awakening spread to the near-by city of Buffalo, and over all of the surrounding area, and a number of churches and communities were blessed by revival.

That this spirit of revival among students is continuing is evident from the report of a conference of high school and university campus leaders held in mid-September, 1954. Most of them were non-Christians, and skeptics, but in response to prayer, one by one they began to come

to Christ—"a pre-med student late at night, a pre-law student at 5:00 A.M., a campus leader from tears to radiant smile, a football hero at 2:00 A.M., a ruffian football star skipping services and then on his knees in the pine needles with tear filled eyes meeting God." And then the report continues to tell of marvelous results as these men returned home and began to testify. "Joe (the pre-med student), spoke to the young people in his church and fifteen out of nineteen young people really met God, most of them for the first time."

Robertson McQuilken, Headmaster of Ben Lippen School in North Carolina tells of reporting the blessing of this conference to the student body at Ben Lippen, and of revival following. At the evangelistic service with which the semester was opened, the invitation given at the close of the service was most difficult—no music—no pleading—just a warning not to come unless one "had" to come. Thirty went forward, deliberately, purposefully. And what a time of prayer followed, with brokenness and heart contrition. There was reconciliation with man as well as with God—and restitution. This was revival.

There was another movement among college students in this period which helped to accelerate the spiritual awakening which was moving across the land. For some years the Forest Home Conference Center in the mountains of southern California had conducted every fall a College Briefing Conference. In preparation for this conference, in June, 1947, a small group of college Christian leaders met in a cabin at Forest Home to pray for the college youth of America and of the world. As they prayed, the Holy Spirit came upon them, giving a fresh vision of the spiritual need of the world's student life, and deepening their desire to win the colleges for Christ.

Out of this prayer meeting there grew some definite plans for a new spiritual advance in this field. Deputation gospel teams of spiritually disciplined young men and

young women were formed and trained to go out to the college campuses of America with the Christian message. These trained teams of Christian student leaders developed in "Campus Crusade," an organization which began first on the campus of the University of California at Los Angeles, and since has spread to many of the major campuses of America. Christian students on campus are enlisted to pray for this ministry, and then trained teams go, upon invitation, into the college fraternity and sorority houses, and there present Christ as the One who alone can give meaning to life. Student questions are answered frankly from the Scriptures, and the teams have been cordially received, and many student leaders have found Christ and new life and peace.

Perhaps the outstanding convert of this movement was Don Moomaw, named by the Associated Press in 1952 as the top football star of the nation, who is now preparing for the ministry. Moomaw was chosen to become a member of the Billy Graham team in the great London revival campaign in 1954.

In September, 1949, there was a powerful work of the Holy Spirit at the annual College Briefing Conference at Forest Home which had an important bearing upon the next stage in the nation-wide awakening. Hundreds of college youth were gathered from all over the western part of America. Among the leaders and speakers at this conference were J. Edwin Orr and Billy Graham. The presence of the Holy Spirit was manifested in revival power. It was a time of confession of personal sins, and the dedication of lives to the Lord to do His will. Out of that sacred hour there came a new Billy Graham.

Here was the man who now began to emerge as the prominent personality in the new awakening, the chosen vessel whom God would use to spread revival fires across the nation. Following the Forest Home Conference, Billy Graham testified: "God did something for my own life in

that conference." He experienced here a new anointing of the Holy Spirit and of divine power, and went forth to an enlarged and more fruitful ministry. Within a few weeks of that college conference he began his Los Angeles campaign, an evangelistic campaign which ushered in a new phase of the national awakening, the return to national attention and favor of mass evangelism.

Before discussing the Los Angeles meeting and the succeeding city campaigns which soon were to stir anew the spirit of revival across the land, it will be well to consider the personality of this man of God, and the steps by which God has prepared him and raised him to his position of leadership in evangelism and revival.

At this time in his early thirties, tall, slender and handsome, with wavy blond hair, Billy Graham is a man of unusually attractive and dynamic personality. Perhaps the thing which most characterizes his life is his deep passion for souls. The consuming purpose of his life is to win men to Christ, and God has used him to lead more souls into a saving faith and a new life in Christ than any other one man. And yet, when statesmen and Christian leaders have congratulated him upon his marked success, and amid the adulations of the throngs and the thanks of his converts, he seems to be conscious that he is only a yielded vessel for God to use. Often he has been heard to say, when hundreds have found Christ through his labors: "this is God's work— He has done it all—the glory all belongs to Him."

Coupled with his humility as a factor in the success of his evangelistic ministry is a rare tact and friendliness, and sound business sense. Strong evidence of this is seen in the financial arrangements he insists upon in his campaigns. To guard against the charges of commercialism which have marred the work of some evangelists, he receives no money from any campaign funds, but works on a salary from the Billy Graham Evangelistic Association,

a salary just large enough to meet the necessary requirements of his family. When enough is received from offerings for campaign expenses and salaries of his staff, no more offerings are received. Following a campaign all accounts are audited and the result published in the local newspapers.

His preaching emphasizes strongly a return to the authority of the Bible as the Word of God. He does not argue about a belief in the Bible, but preaches it as a message from God because he believes it. His sermons are not human eloquence or wisdom, but a "thus saith the Lord." Often his sermons are made up largely of quotation after quotation from the Bible, and he repeatedly declares: "this is what God says." The Word thus used cuts to the heart and produces deep conviction of sin, and then points men to Christ as the Saviour.

Another evidence that here is a prophet come from God is seen in the fact that he not only proclaims without compromise the need of every individual soul for the salvation provided at the cross, but that he also relates divine truth to the present world crises. He declares the truth that not only the individual soul needs salvation, but that the continued existence of the nation, and of civilization itself, is dependent upon a sincere return to God. And he further stresses the truth that the new birth through faith in Christ must evidence itself in a changed and holy life. Faith must be followed by works.

William Franklin Graham was the oldest son born into a Christian home on a farm near the city of Charlotte, North Carolina, on November 7, 1918. He received Christ as his Saviour in 1934, in an evangelistic meeting conducted by Evangelist Mordecai Hamm, in his home town of Charlotte. His boyhood friend, Grady Wilson, who has become Billy's co-worker in evangelism, went forward to the altar at the same time, and the two have worked closely together ever since.

Young Graham had no purpose nor desire at this time to become a preacher, but his mother was praying that God might call the lad into His service. Finishing high school, he enrolled at Bob Jones College, transferring after one semester to Trinity College in Florida. During his second year at Trinity the influence of his mother's prayers began to be evidenced, and the call to preach became ever more insistent in his heart.

When he was nineteen years of age, while praying about God's will for his life, he was invited to hold a series of evangelistic meetings in a Baptist church in Tampa, Florida, and he accepted the challenge. God's blessing was upon the meeting from the start, and souls were saved. Billy Graham here, in an hour of decision, yielded his life to God for the preaching of the gospel, and began in earnest to prepare himself for the work of evangelism. A letter to his mother, telling of his decision, brought great gladness to that home in Charlotte.

After graduating from Trinity College in 1941, Billy held some meetings in Pennsylvania, and then entered Wheaton College for further study. While at Wheaton he met and married Ruth Bell, daughter of Dr. and Mrs. L. Nelson Bell, missionaries in China, and she has proven to be a God-given life companion and co-worker. Shortly after his graduation from Wheaton in 1943, Billy Graham became pastor of the Village Church of Western Springs, a suburb of Chicago. Under his enthusiastic leadership a radio broadcast was established, the church grew in membership and in influence, and souls were being saved.

But Billy Graham's special gift was for evangelism, and the Lord was leading him on into his life work. In 1945, as the Youth for Christ movement caught a world vision and began to reach out into a world-wide ministry to youth, they called Billy Graham to become a member of the first Youth for Christ evangelistic team to visit Europe. After much prayer, Billy resigned his pastorate

in the Western Springs church and launched out into a full time evangelistic career.

Following several trips to Europe with Youth for Christ teams, where he saw first hand the appalling spiritual need of Europe's youth, and experienced a tremendous response to his message, Graham became president of Northwestern Bible Schools in Minneapolis, upon the death of Dr. W. P. Riley, but he still reserved a major portion of his time and strength for his evangelistic ministry. City-wide campaigns were conducted in Charlotte, his home town, and in Miami, Grand Rapids, Des Moines, and Augusta, Georgia, with increasing success. Often as many as 7000 persons listened to his fervent presentation of the gospel. But all of this was but a preparation for greater things to come. During these years his heart was being made ready for the mighty work God had planned.

The plans for the Greater Los Angeles campaign began more than a year ahead, when a group of earnest Christian business men invited Billy Graham to come to Los Angeles and conduct an evangelistic mission. Much prayer went into the days and months of preparation.

For many years Charles E. Fuller, through his Old Fashioned Revival Hour Broadcast had been urging his radio audience to pray for revival. Nine months before the meetings were to begin, prayer meetings were organized and held regularly in homes and churches. Hundreds of these prayer groups met every week. J. Edwin Orr came and conducted a month of preparatory prayer services. Armin Gesswein organized more than three hundred ministers into a prayer group. Before and during the campaign hundreds of churches and thousands of Christians in all sections of the country were praying for the Los Angeles meetings. Several all-night prayer meetings were held, with hundreds in attendance. In addition to the prayer meetings, a class of over three hundred Christians

were carefully trained in personal counseling and soul winning.

The Christ for Greater Los Angeles Campaign, opening in September, 1949, in a huge tent erected near the downtown area, began like many other ordinary evangelistic meetings, and was originally scheduled to run for four weeks. For the first three weeks nothing spectacular happened, but as the fourth week began the power of God became so evident that the meeting was extended, a week at a time, until it had carried on through eight full weeks. Night after night the great tent was crowded to capacity with souls seeking peace of heart. Often there were as many standing on the outside as could find seats within. On some nights as many as fifteen thousand persons heard the evangelist proclaim the message of salvation, and the Spirit of God came down in revival power.

During the eight weeks of the campaign more than four thousand persons made definite personal decisions to receive Christ as Saviour and to yield their lives to Him. Among the converts were noted stars of the radio, entertainment and sports world. Hardened criminals found Christ and became new creatures. Broken homes were restored. News of some of these remarkable conversions startled the nation's press into a realization that something out of the ordinary was happening in Los Angeles, and that a real revival was under way.

On a Sunday in October, Stuart Hamblen, director of a popular Hollywood radio program, song writer, and owner of a string of race horses, after hearing Billy Graham speak, came under such intense conviction of sin that he could not sleep. Calling Dr. Graham at his hotel room at three o'clock in the morning, he asked how he could find Christ. The next day Hamblen announced over his radio program that he had become a Christian, that he was selling his race horses, and that things were going to be dif-

ferent. As this radio celebrity gave his testimony for Christ, the whole country took notice. He has since written a number of popular Christian songs which have been widely used of God.

Greater care than ever before was taken to conserve and continue the work of revival following the campaign. Every convert was given careful instruction in the inquiry room, and then was faithfully followed up and encouraged to continue and grow in his Christian experience, and every effort was made to direct these new converts into churches where they would receive Christian nurture.

Associated with Billy Graham in his campaigns and contributing greatly to the remarkable results achieved are a team of talented and consecrated leaders who have been associated together in evangelism since the early days of the Youth for Christ movement. Included in this unusual team are Beverly Shea, whose consecrated baritone voice has sung the gospel into many hearts; Cliff Barrows, the dynamic song leader and children's worker; Grady Wilson, Associate Evangelist, who usually speaks in service clubs and overflow services; Jerry Beaven, the Public Relations man; Willis Haymaker, the Crusade Director; and the two instrumentalists, Paul Mickelson and Tedd Smith. Counseling and follow up work has been ably directed by Dawson Trotman of the Navigators.

Following the remarkable awakening in Los Angeles, the Billy Graham team moved across the continent to Boston to begin a great new campaign which in eighteen days changed the whole life of New England.

Here again prayer had prepared the way, for in the famous Park Street Church in Boston, meetings for prayer for revival had been held regularly for eighteen months prior to the coming of the evangelist. Opening on New Years Day, 1950, Park Street Church was soon crowded out, and the meetings were moved to ever larger halls as the crowds increased. Here again the Spirit of God was at

work, leading many to Christ, and bringing Christians to greater holiness of life.

In April Graham returned to New England for a month of meetings throughout the area, climaxing with a great meeting on Boston Common, where fifty thousand persons stood in the rain to listen to the preaching of the gospel. During the New England meetings more than six thousand made public profession of Christ as new converts. One student of religious revival declared it to be the greatest religious awakening in New England since the days of Jonathan Edwards and George Whitefield.

As reports of the mighty work of the Spirit in revival power in Los Angeles and in New England spread across the country, prayer for awakening increased, and all across the nation there was a growing expectancy and desire for revival.

Between the first New England meeting in January and the second campaign in April, the Graham team spent five weeks in Columbia, South Carolina, a city of a hundred thousand, in a campaign which Billy Graham declared was the greatest he had ever conducted up to that time. In the five weeks there were more than twelve thousand decisions for Christ, more than twice the number in the Los Angeles campaign. But Billy Graham was also quoted as saying that, while these meetings were most successful evangelistic campaigns, we had not yet seen nation-wide, heaven sent revival.

Following the second effort in New England, in April, the team journeyed to the west coast, where a powerful meeting was carried on in Portland, Oregon. Here too, there had been many months of prayer preparation. The 12,000 seat tabernacle, erected by volunteer labor especially for the campaign, was crowded to capacity for night after night, with the aggregate attendance for the six weeks' series reaching a total of 650,000 persons, and with 9000 converts reported.

Requests for the services of Dr. Graham continued to pour into their headquarters from every section of the country, and these requests were acceded to as far as the time and the strength of the evangelist made possible. In the fall and winter months of 1950, great meetings were conducted in Minneapolis, and in Atlanta, with continuing interest and marked success, and during the next three years twenty such major campaigns were carried on in a number of the larger cities of America, including Memphis, Chattanooga, Dallas, St. Louis and Houston. The meeting in Chattanooga was especially notable for the unusual number of high school young people among the converts. In some of the cities, such as Houston and Dallas, as many as 60,000 or more assembled to listen to the gospel, and thousands of souls were brought to a decision for Christ.

In 1954, following the three months' campaign in London, which brought real revival to Great Britain, the Graham team led two great city-wide campaigns in America, in Nashville, Tennessee, and in New Orleans. In Nashville there was an average daily attendance at the meetings of 25,000 persons, over a four week period, the largest yet in any Billy Graham meeting in America. In the four week campaign in New Orleans, one of the most difficult cities for evangelism, the total attendance reached more than 450,000, with nearly 5000 conversions reported.

Seeking ever to enlarge the scope of his ministry, that by all means he might reach more souls for his Lord, Billy Graham did not hesitate to use the most modern and effective means of communicating the truth to the hearts of men.

For some time the need for a nation-wide radio broadcast had been upon his heart, and the team prayed long and earnestly about the matter. Finally, during the Portland meeting, in July, 1950, Dr. Graham felt led to share his burden with the people of Portland, and invite them

to share in meeting the heavy initial cost of such a broadcast, of about \$25,000. At the close of the service, friends and supporters pressed in about him to assure him of their prayers and their support of the project, and more than \$23,000 was received in cash and checks. Upon returning to his hotel, checks for an additional \$2000 were found in the mail. Encouraged by such a literal answer to his prayers, arrangements were completed with the American Broadcasting Company for a nation-wide broadcast of the gospel every Sunday afternoon, and thus the "Hour of Decision" was born. It was Mrs. Billy Graham who gave the name to the new venture which it has borne ever since, and letters by the thousands each week tell of blessings received, and of souls led to the Lord through this means. With the coming into general use of television, the program was televised as well, and it is estimated that these programs are seen and heard by an audience of over eighteen million each week in North America alone.

The next move in the use of modern means of publishing the gospel message was through motion picture films. During the Los Angeles campaign a number of stars of the Hollywood movie colony had become Christians. Other celebrities of the motion picture world had been led to Christ through the Hollywood Group which Edwin Orr and other Hollywood Christian leaders had organized. Enlisting the aid of some of these Christian actors and actresses, the first Graham Christian movie was produced, entitled "Mr. Texas." Its premiere showing was to a capacity audience in the Hollywood Bowl. The picture was followed soon after by "Oiltown, U.S.A." Both of these Christian films were built around Billy Graham's Texas campaigns, and each included a strong gospel message preached by Dr. Graham. Wherever the films were shown to great crowds across the country, souls were saved as a result.

In addition to the Graham radio broadcast: "Hour of Decision," there are a number of other gospel radio programs, evangelistic in their nature, which have been greatly used in stirring anew the flames of revival across the land. The pioneer in this type of evangelism is Dr. Charles E. Fuller, and his "Old Fashioned Revival Hour." For nearly thirty years without a break, Dr. Fuller faithfully has broadcast every Sunday afternoon over a nationwide, and for part of the time a world-wide hook-up, a strong evangelical and evangelistic program, and has urged the Christian people of America to pray for revival. The Lutheran Hour, under the able direction, until his death, of Dr. Walter Maier, has been most effective as a soul winning broadcast, as has the Back-to-the-Bible Hour, the Word of Life Hour, Youth on the March, and a number of other religious broadcasts.

In this mid-century period there has been a large increase in mass evangelism in every section of the country. In addition to the Billy Graham team there are many other evangelists and evangelistic teams who have had marked success in city-wide mass evangelism, and even in many smaller cities and towns, churches have united in evangelistic efforts, and revival results have been witnessed. Among the outstanding evangelists in these efforts are such men as Mervin Rosell, Hyman Appleman, Jack Shuler, Eddie Martin, and a number of others. The Pentacostal Churches, too, have shown a remarkable growth, both in church membership and in Sunday School activity, and have been very active and successful in evangelism.

Further evidence of the renewed interest in spiritual matters is seen in the changed attitude of the nation's press. Wherever spiritual awakening has been experienced, it has been front page news for the nation's newspapers and magazines. Articles of religious interest have a much more prominent place in the secular magazines

than was the case ten years, or even five years earlier. Sales of religious books and of Bibles have zoomed to new records.

A major factor in the new awakening to spiritual values has been the example set by the leaders of government in the past few years. One of the first acts of President Dwight Eisenhower, when he assumed office in January, 1952, was to make public confession of his faith in Christ, and to unite with the church. This was done, not with pomp and display, but quietly, humbly and sincerely. He has set an example before the nation of regular worship and of prayerful dependence upon God. His cabinet meetings are opened with prayer, and often, when some difficult problem of government is met, the cabinet is asked to pause for a time of prayer for guidance. Many of the leaders in Congress are men of prayer and of strong Christian faith, and there are a number of prayer groups among members of the Congress which meet regularly each week to pray for divine guidance. Many leaders of government, including congressional leaders and a number of state governors, have been among the strongest supporters of Billy Graham and his revival work.

But with all of these numerous evidences of a new spiritual awakening, the nation has not yet seen real revival on a nation-wide scale in this generation. Crime and drunkenness are still rampant and increasing. Apostasy is still strong in many churches. Only a heaven-sent, Holy Spirit empowered revival reaching into every strata of American society can change this evil trend.

Many of the great metropolitan centers have been mightily moved by the Spirit of God, and multiplied thousands have found Christ and entered into newness of life. Even in many of the smaller cities and towns there has been a moving of the Holy Spirit in evangelism, but at the grass roots, in hundreds of towns and villages across America there is no awareness of the awakening. Horace

Dean, in his Christ for America Campaign, is doing much to arouse the churches and ministers in small places to revived interest in evangelism, but there is still much land to be possessed. Organization alone is not going to meet the need. This is a work which can only come about through the intervention of the Holy Spirit.

Is national interest in this new awakening to wane and grow cold after a few brief years? Having come to the threshold of real revival, is America to fall short, and fail to enter into the blessed experience of heaven-sent revival? Are we to be satisfied with the few gentle showers that have fallen, or shall we press on in prayer and desire which will not be denied, until we experience the full flood tide of revival which will sweep away the nation's sin and indifference, and regenerate the whole life of America? Are we willing as a nation, and as individual Christians, to pay the full price of real, heaven-sent, Holy Spirit revival?

CHAPTER TEN

THE PATHWAY TO REVIVAL

MANY are asking, in the light of present distressing political and moral conditions; Is it possible for America again to experience nation-wide revival? But the history of spiritual awakenings indicates that revival always comes when conditions are the blackest and most hopeless. Nothing is too hard for God. He is able to change the whole situation overnight. The one essential on the human side is for consecrated men and women who will tirelessly call upon God in prayer. This is the spark which is needed to set revival fires burning.

Revivals of remarkable power are taking place today in many parts of the world. Word comes of powerful spiritual awakenings going on in recent years in the British Isles, in Africa, South America and the Orient. Real revival began in England and Scotland, and in the English universities under the Spirit-led ministry of Billy Graham, and is still continuing. Revival fires have burned brightly in the Hebrides Islands since 1950. Strong revival has been under way in East Africa and the Congo basin for a number of years. Brazil has felt the breath of revival. A powerful work of the Spirit of God was experienced in Korea before the outbreak of war in 1950, and now is under way again. Similar movements are now going on in Japan and Formosa. Why then is America still untouched by revival fire?

While there have been some remarkable evidences of the Spirit's power in the recent new awakening, we have

not seen revival on a nation-wide scale, such as will turn the tide of lawlessness and iniquity, and bring us back into paths of godliness. There is grave danger that the church will be satisfied with the renewed spiritual interest of recent days, and fall short of the full revival which alone can change the nation's life.

Spiritual revival is a "must" if America is to survive as a free nation and retain her position as a stronghold of the evangelical faith. A real revival, a powerful spiritual awakening which will turn the nation back to God and righteousness is the only remaining hope of America and of the world.

In the pathway back to God the church must always lead the way. Revival must begin within the church, with the people of God getting right with God and with one another. The praying down of revival upon a nation is the peculiar responsibility of the church, so that, in a very real sense the fate of the nation is in the hands of the Christian people of that nation.

The pathway to revival was set forth clearly in the word of the Lord to King Solomon at the dedication of the temple, in 2 Chron. 7:14: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

God's chief concern in bringing about revival in a nation is with His own people, those who are the redeemed. When God can bring the consecrated Christians, those who have promised to follow the Lord, into the place where He wants them, of utter obedience and surrender, then through those yielded lives He can revive His church, and through a revived church God can reach and win a lost world. The church, those who profess a faith in Jesus Christ, must turn from their evil ways and their indifference and unbelief, and in true repentance must

seek the Lord with their whole heart. Before the church can pray down revival power there must be a thorough house-cleaning, for on many counts the church stands guilty before God. Worldliness, selfishness, prayerlessness, unbelief, the substitution of human philosophies for the doctrines of grace, these and kindred sins have closed the door to divine blessing and power.

The call of God is a call first of all to the humbling of ourselves in sincere repentance and confession. And godly men and women who know how to pray must bear before God the burden of the sins of the nation.

Daniel and Nehemiah were both godly men of holy life, yet we find them in their prayers identifying themselves with their nation, and confessing the sins of the nation as though they were their own. The church must bring before God in sincere confession and humility of heart the sins of our nation—the forsaking of the ways of God, the moral corruption, the unbelief and prayerlessness, the apostasy and denial of the truths of redemption which are the root causes of the deplorable conditions in America today. And we must confess our own lack of concern for these conditions. We have neglected the prayer meeting and the family altar. We have thought we were too busy to pray, and have been preoccupied with the things of this world and the pleasures of sin. We have time for social pleasures and the society of men, but have had no time to spend alone with God in prayer. And because we have lost touch with God we have lost our passion for souls, and are unconcerned that millions are dying daily without Christ.

The church must recover its lost passion for the souls of the unsaved. In most of the churches of America there is very little concern for the unsaved in the community.

Reports of the powerful revival in the Hebrides Islands off the coast of Scotland in 1950 tell that for months prior to the awakening burdened men and women met three

nights a week in barns and cottages to pray all night for souls to be saved. Only when we love souls as God loves them, and see in them the divine possibilities which redemption will unfold can we begin to pray for them with the agonized earnestness which will not be denied until revival comes. The church cannot remain unconcerned for the souls of lost men.

But confession must be personal as well as corporate. Our lives as individuals must be brought under the searching light of the Spirit of God. Everything that hinders God's full use of our lives must be brought out into the open and dealt with at the cross. The selfish purposes, the impure desires and wrong thoughts, the worldliness, the deceit and anger and impatience and harshness of spirit which separate our souls from Him must be honestly confessed and forsaken, and cleansing claimed at the cross.

Confession has always been an inseparable accompaniment of revival. Whenever and wherever revival has come, the first evidence to appear is an irresistible urge to confess every sin and get right with God and with men. Every sin must be brought to the cross, where full forgiveness and peace are found.

Care should be taken however that confession is not made in a manner that would hinder the spirit of revival. Ordinarily, secret sins should be confessed in secret, to God alone; private sins should be confessed privately to the one who has been sinned against, and public sins, which have brought injury to the church or the community should be publicly confessed. Confession should be specific, however, and not general. The sins confessed should be named, whether in secret or in public confession, and truly forsaken. Charles Finney said: "when there is a pouring out of the heart in confession of sin, the flood-gates will soon burst open and salvation will flow over the place."

The second essential in the pathway to revival is persistent and believing prayer by consecrated men and women. No revival has ever come upon the church which has not been preceded by mighty praying. Jonathan Edwards, leader of the Great Awakening in 1740, declared: "when God has something very great to accomplish for His church, it is His will that there should precede it the most extraordinary prayers of His people."

Fervent, believing prayer, coupled with utter consecration of heart and life to the purposes of God is the one essential condition of revival. When this condition is met, revival is sure to come, whether it is in the local church or in a nation-wide effort.

Several years ago in a church in California, the pastor, feeling himself unworthy and unequal to his responsibility, went into the mountains for a week and gave himself over to prayer and meditation. Members of his church, learning of what he was doing, covenanted together to pray for him daily. The result was the breaking out of a revival in that church, marked by increased attendance, deeper spiritual power in the lives of both pastor and people, and greater fruitfulness in their service and testimony. For many weeks following, a large gathering was held in the church at six o'clock each morning for prayer and testimony, and scores of souls were won to Christ.

The great majority of church members of today know little of prayer as an intense conflict with the powers of evil. When America was drawn into the world conflict in 1941, immediately all of the resources and the manpower of the nation was mobilized for the prosecution of the war. The church must recognize that we are engaged in a life and death struggle with the powers of darkness, in which the eternal destiny of millions of souls is concerned, and that all of the man-power of the church must be mobilized for the exploitation of the infinite resources of prayer. There is a demand for a great army of prayer warriors,

regenerated, consecrated and believing men and women who will assault the citadels of unrighteousness and the forces of Satanic oppression with the mighty weapon of the prayer of faith.

There is need that we shall learn the strategy of prayer, concentrating the heavy "fire-power" of united prayer upon the hosts of darkness who have blinded the minds and hearts of men, and praying through in the name of the victorious Christ, until victory is assured.

But power in prayer is vitally related to the work of the cross in each individual believer. Our power in prayer is measured by the degree of our personal surrender to the will of God. At each point in daily experience the old man, the old self life, must be reckoned as dead with Christ.

George Muller, a man mighty in prayer and in faith, when asked the secret of his fruitful ministry in prayer, replied: "there was a day when I died; died to George Muller; died to self, and since then I have sought to live only to please God."

As we yield ourselves at each point in daily experience to the keen, searching work of the Holy Spirit in our lives, and reckon upon the cross as the way to personal victory over indwelling sin, prayer becomes a weapon of spiritual power. If our prayers for revival are to become effective, the bearing of the cross must be a daily experience within us. Such prayer will become a sharing with God of His battle against the forces of unrighteousness and spiritual darkness. The battle is His, and when He can secure the heart cooperation of a host of surrendered, believing men of prayer, revival will come with mighty power.

America needs the prayers of Christian believers today as never before in our history. In daily prayer we must hold up the hands of our national leaders, the president and the Congress, that they may be divinely guided in leading the nation back into paths of righteousness. Our

spiritual leaders, our ministers and evangelists and Sunday School teachers and other lay workers need the prayer support of fellow Christians, that they may ever be yielded vessels whom God can use. We should pray for the homes of our nation, for the rebuilding of family altars, and that parents shall recognize their responsibility for the training of young lives for God. Most of all, we must pray without ceasing, night and day, for a mighty spiritual awakening, an old-fashioned revival sent by the Spirit of God, which will arouse the nation from its spiritual lethargy, and lead us back to God. Only such an awakening, only the power of God, can stem the rising tides of iniquity and unbelief which are so rapidly overwhelming the nation. And only sacrificial, agonized praying, from fully surrendered lives can bring about such a revival.

Dr. R. A. Torrey used to say: "Any church that wants a revival may have it if it is willing to pay the price," and then he went on to declare that the price to be paid was simply "honest, earnest prayer in the Holy Spirit."

And then he laid down a simple formula for revival which has worked wherever it has really been tried, whether in a local church or community, or for great areas of a nation. "Let a few people in any church or community," he said, "get thoroughly right with God and with one another. Then let them band together and cry to God for revival until revival comes, with a determination to pray through, no matter how long it takes; then let them put themselves at God's disposal for Him to use in any way that He will, in personal work or testimony, or anything else; then let them go out as God leads them, dealing in love and wisdom and persistence with the unsaved, and a genuine revival of God's work in the power of the Holy Ghost is certain to result."

This was the formula followed by the early church at Pentacost and the days that followed, when souls were

added daily to the church. It has been put to the test in countless experiences since those days.

In an obscure village in New England, where for years the churches had accomplished nothing in the way of soul winning, a few earnest Christian men organized a prayer group. Selecting the most unlikely man in the village, a man of most ungodly life, they concentrated their prayers upon him, praying for his conversion, and within a short time the man was brought to Christ, and his life completely changed. Another man was then selected and prayed for, and soon he too was soundly converted, and so they continued, until more than two hundred men were brought to Christ in that village in a single year.

In a small town in Mississippi a few years ago the ministers of the three churches, Baptist, Methodist and Presbyterian met together with a burden upon their hearts for the unsaved souls in the town, and for the low spiritual state of their churches. As they prayed together they were led to begin evangelistic services, meeting by turn in each church, with the local pastors doing the preaching. These godly men visited together in every home in the town, urging the unsaved to receive Christ as Saviour. While one man preached in the services the other men prayed for him and for the unsaved. The Christian men in all three churches became aroused to what was going on and joined in the prayer meetings, and in personal work for souls, and a revival came which changed the life of the town, quickening the lives of the Christians, and bringing many of the unsaved to Christ.

There are many indications of a new spiritual awakening in America in the present generation, especially in the mass evangelism campaigns where many of our larger cities have been moved for God. These things are the cause of much rejoicing and praise to God, but we have not yet seen nation-wide revival. Much of the nation is

still untouched by the spirit of revival. It has not yet reached down to the grass roots.

Revival will come to America when in every church, in every city and town and village and rural community there are consecrated men and women who know how to pray, and who are willing to pay the price in the sacrifice of time and strength, and in self surrender, who will pray without ceasing for the power of God to be manifested in revival, and for the salvation of souls. This is the pathway to revival, and it is the way to survival for America.

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